Evangelical Christendom

Nov.-Dec., 1924.

The Fulness of Time: An Advent Message

God has done great things for us during this year. It is difficult to recognise them as great, but as we look back on the past, just as we can pick out periods when great things happened, so we can look forward in anticipation and faith, only taking care lest being inside a thing we may miss the movements of God's purpose and will.

Great progress has been made in bringing men closer together by the wireless that now links all parts of the world in one. That is a momentous accomplishment in the history of the world. We have also witnessed in many places a great ingathering of souls and a revival of God's work, not only in this country, but in lands afar. There has been also a great yearning for unity amongst God's people. We must recognise all that; but alongside we must lament the little response we have made to those great opportunities that God has presented to His Church.

There are two passages of Scripture that bring out the thoughts that this situation suggests. In Gal. iv., 4, we read: "When the fulness of the time was come, God sent forth His Son." The earth was ready for it in the fulness of the time. In Eph. i., 10, it says concerning the future: "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." The one fulness of time may cast an illustration upon the other. I do not think that fulness of time is to be measured merely by numbers, nor reckoned merely by dates. It is a question of condition. Christ's appearing to the world was God's definite interference with the world order. But it was God's revelation of Himself after the development of what He had previously shown to man. I would suggest that the fulness of the time came about the first Advent. But the gap between man's development and man's practice had yawned very wide. Man had a great ideal, and his conduct lamentably failed to reach it: just as we have to-day God's revelation, and humiliation because of our failure. Did not Christ come after the great preparation of the years, when men had striven after God, when they had cleared their vision, and when they were too weak to attain to it? The tragedy of Israel was that Israel found it impossible either to surrender or to fulfil its ideal. Then Jesus Christ came to do the thing they were unable to do.

Is it not so about the second Advent to which we are all looking forward? But I suggest that it is utterly futile to try to date it. Some people have dated it for 1924. If the Lord should come in 1924 I hope we should all be ready to welcome Him. But we have no right to say that it is to be in 1924 or in any other year. It is to be in the fulness of time, and the fulness of time will come when men are reaching out to the vision that God has granted in many ways, and finding themselves utterly unable to accomplish it. When the Lord comes He interferes and does the thing that men want, but fail to reach. That is the thing we have to think about. One of the great books of the year, written by a world-famous author, tells us in the preface that his opinion of the world is, that it has increased in knowledge and decreased in

wisdom. It has more knowledge and less wisdom than in any time before. But knowledge is not enough. We want wisdom, and if any man lacks wisdom he is to ask of God, and God will give it. The wisdom we fail to get is the thing that God is going to reveal to us in the epiphany that awaits us, the epiphany of His parousia, the glory of His presence.

This is to be illustrated in various ways from the past. I think it throws light on the creation. If you go to Gen. 1, you see two things—how that it was a development, and then God came and did some special thing. You have the two words there, God *created* and *made*, and when the first creation developed and was unable to go any further, He came and gave life; and when the life developed and was unable to go any further, He created man, and man continued; and when he was unable to go any further God revealed Himself in Jesus. Now we are going on, reaching after something higher, and as we fail God will come again and do the great thing for us that we desire, and fail to reach.

The subject would open out endlessly, but I suggest another thing—about our personal life. In the fulness of time, that is, when we have great desire and find ourselves a long way behind its attainment, that is what our forefathers called, and rightly called, conviction of sin. I do not think it is the worst sinners that have the biggest conviction of sin. I think the biggest sinners have the least conviction of sin. But it is the man whose vision is high, and who realises that he is far below it, who may be higher than his fellow, but far below what God desires—when the gap widens, then it is that Christ comes and saves the man.

So it is with the reaching after unity. The World's Evangelical Alliance has sought the unity of Christian people all through the years. If there is more added emphasis put on the thought of unity to-day, I think we shall find it accomplished when we have a high vision. And when we think of the little attainment, Christ will come and show us how it can be done. La Gallienne says:

> "He stretched the octave 'twixt the dream and deed;
> Aye, there's the thrill!"

When it seems beyond us, we may confidently expect that out of God's resource He will show us His glory. So it is needful for us to come together to pray, as during the Universal Week of Prayer, because thereby we are cast back upon God. Our development and education are not enough, our civilisation fails, our ecclesiastical arrangements are not sufficient, and they all tend up to the thought that we need God more than ever; and we may be quite sure that when we reach the fulness of time God will reveal His Son.

There is a story of Nicholson who went to the relief of Delhi, and who was going on with his men to what proved to be his death. His men, who had been marching since the early morning, asked that they might rest. He knew that they were tired. They flung themselves under such shade as they could reach. But the general sat on his horse in the middle of the road with the blistering sun of India pouring upon him. As they looked at him their rest was shortened. He did not upbraid them; he was waiting for them, and not they for him. I think that was the attitude of Our Lord when He said to His disciples, "Can ye not watch with me one hour?" He is waiting. He does not chide us, He remembers that we are but dust, He remembers how little strength we have, how little wisdom we have in spite of our knowledge. But He is waiting, and when we are ready He will go on. When the fulness of time is come, then He will lead His people on to the great victory that awaits us. May we be ready early rather than late.

W. Y. FULLERTON.

Notes.

The Universal Week of Prayer.—The Universal Week of Prayer will be observed throughout the world from Sunday, January 4th next, to Saturday, January 10th, both days inclusive. We have referred under "World Mission Notes" to the wide-spread organisation which will ensure for the 1915 observance co-operation beyond anything hitherto attained. It remains for individual Christians, particularly those at home, to do their part in supporting the central and local united meetings for Prayer, and by use of the daily topics in private and family worship to swell the concert of praise and petition to God as the new year opens. We need to keep in mind, not only the need for united Prayer, but its efficacy, also its limitless possibilities for good, individually as well as collectively. In centres where as yet no united meetings have been arranged we hope our friends will set enquiries on foot, as there is still time for arrangements to be made, and swift attention to all correspondence or orders reaching headquarters can be assured.

Central London Meetings.—As usual the Council have made arrangements for mid-day meetings in the City, during the Week of Prayer and these will take place daily from 11.30 to 12.30 p.m., from January 5th to 10th inclusive. They will be held at the Kingsway Hall, and on page 2 of the cover of this issue of EVANGELICAL CHRISTENDOM a list of the Chairmen and Speakers will be found. These will be added to by other Christian leaders and representatives of the Bible, Missionary and other organisations who have kindly promised to attend, and thus manifest the underlying Unity which the Week of Prayer enjoys. Will our readers in or near London do their utmost to support these meetings, and to make them known to others? Please note the meetings next year will commence at 11.30 a.m., and will last for one hour.

A Women's Fellowship of Prayer.—We have received a welcome and practical communication from Mrs. F. S. Spencer, of Bromley, from which we learn that the Week of Prayer last year was made the opportunity to arrange some local gatherings for Women, especially those unable to attend the evening meetings. Mrs. Spencer writes: "We gathered Christian workers and others from every denomination in Bromley, including Salvation Army and the Brethren, and met for just three-quarters of an hour every morning, taking the universal programme day by day, and distributing them also among invalids and other "shut in" Christians. These meetings were so much appreciated that it led to a "Women's Fellowship of Prayer" being formed, which has met monthly throughout the year. God has so manifestly owned and blessed this movement that we are looking forward to a new year of increased blessing and help. There was some fear that these meetings would lessen the attendance at the evening meetings, but, on the contrary, they were attended better than ever before." We thankfully pass on this cheering letter, further evidence of what is possible when women's hearts are touched and fired with zeal for a good cause. We hope the Bromley experiment will be followed in other centres, and we will gladly do anything possible to help any who after reading these lines realise the greater issues possible from the Week of Prayer on the lines suggested.

Appointment of Honorary Secretaries.—It is a pleasure to announce that the Rev. the Hon. W. Talbot Rice, M.A., Vicar of St. Paul's, Onslow Square, S.W., has accepted the unanimous invitation of the Executive Council to become an Hon. Secretary of the World's Evangelical Alliance, thus filling the vacancy created through the death of Prebendary Webb-Peploe. Mr. Talbot Rice is too well-known to require introduction to our readers, but in his capacity as joint Hon. Secretary of the Religious Tract Society, with which the Evangelical Alliance has always maintained the closest fellowship, it is interesting to note that the late Canon Fleming, who preceded Mr. Talbot Rice, was also, for nearly forty years, one of the Hon. Secretaries of the Evangelical Alliance. Thus a pleasing and

worthy succession is maintained, not only through the R.T.S. but through St. Paul's, Onslow Square, where for so many years Prebendary Webb-Peploe lived and laboured.

It is a pleasure to announce also that the Rev. J. Chalmers Lyon, Minister of Trinity Presbyterian Church, Hampstead, who also is too well known and beloved to need introduction, has consented to fill the vacancy in the Free Church Hon. Secretaryship of the Alliance, in succession to Dr. Gillie. Mr. Chalmers Lyon has for some time served on the Executive Council, and has visited some of its foreign interests and outposts. He is in fullest sympathy with the twin principles of Truth and Love which the Evangelical Alliance represents, and realises the need for comprehension, without compromise with Modernism. If by that word is meant the prevalent weakening of hold upon the Divine inspiration, authority and sufficiency of the Holy Scriptures. With two such appointments we thank God, and take courage.

"The Reformation"—The Albert Hall Meeting.—The Council have now determined to convene the proposed united meeting in the Royal Albert Hall on the subject of The Reformation, and (D.V.) it will take place during the month of April next. The exact date is still a matter of arrangement with the authorities, but we think it is likely to be Tuesday, April 28th. It will be an evening meeting, and we trust will gather under the spacious roof of the Albert Hall all those who realise and wish to withstand the influences at work to restore mediæval and Popish doctrines and practices definitely repudiated at the Reformation, and which cost the blood and lives of martyrs for the Faith of the Gospel. The projected meeting is being planned to represent England, Scotland, Ireland and Wales, and we can state with confidence that it will be an historic gathering. We are glad to announce that the Rt. Hon. Sir Wm. Joynson Hicks, Bart., M.P., has consented to take the Chair, and thus to follow up the great meeting convened by the World's Evangelical Alliance at the Queen's Hall, W., in February last on the same subject. Since that meeting matters, particularly in relation to the Church of England, and definite proposals to reintroduce the Mass into the Communion Service of the revised Book of Common Prayer, have become more anxious and serious. The feeling throughout the country is very strongly against any alteration in the old Communion Service which changes the doctrines vital to the continuance of the Reformation and to our Protestant heritage generally. This feeling is not confined to the Church of England but is equally strong, perhaps even stronger, throughout the Free Churches and amongst Evangelicals, attached or unattached, generally. Bishop Knox has shown clearly by the Memorial presented to the Archbishop of Canterbury and signed by over three hundred thousand Communicant members of the Church of England that preservation of Truth and Freedom won at the Reformation is a matter of immediate and vital importance to our common Christianity, and that an ever-increasing number are prepared to make sacrifices and to fight for that which if surrendered must prove the undoing of the Reformation and result in disruption and disaster. Even at this early date we call upon all who read this preliminary announcement not only to keep the date free from all engagements, but solemnly to record their hearty support by being present at the Royal Albert Hall. We hope also a very large number will consent to become helpers by interviewing Clergy, Ministers and Christians of all denominations with a view to making the meeting known and to secure the distribution of tickets. Every man, every woman, all young people who can possibly be crowded into the Hall are needed for this Demonstration, and of no one must it be said they failed to "come to the help of the Lord against the mighty." Under our usual heading of "Common Prayer" we ask that this Albert Hall meeting may be made a subject of earnest, believing Prayer. We may well add "we are contending for our all."

Wembley 1924—and 1925.—The British Empire Exhibition of 1924 has closed its doors. Except for the handicap of an exceptionally wet summer the Exhibition was a pronounced success. It is easy to point to defects in any great undertaking, but it is the central spirit and achievement which count in the ultimate issue. The administration of the Exhibition reached a high standard, and those who were responsible for moral and spiritual values cannot praise too highly the courtesy and consideration shown by the Officials. When a United

Evangelistic Campaign was received some misgivings were felt concerning the official attitude, but it soon became manifest that a wisely planned Campaign would be welcomed and assisted, and this has proved true. Successive events have revealed the goodwill of the Exhibition authorities in the comprehensive Campaign which was brought to a close on October 31st by a Thanksgiving Service in the Campaign Bungalow in Quality Street, and those who have made the enterprise a matter of Prayer will be glad to know this. It greatly helped the definite purpose of the Campaign, the Salvation of souls, and if no attempt has been made to provide statistics or to count positively it is not for the want of abundant evidence of God's seal and blessing upon the whole Campaign. At the meeting referred to a letter was read from the Vicar of Wembley which contained the following paragraph:

> I consider the work you have done is the most successful of all the moral and spiritual work carried on in connection with the Exhibition. It is a remarkable fact that your meetings, with one or two exceptions, have been the largest attended meetings in the Exhibition. There are very few outstanding features in connection with the Exhibition which have astonished most of us, viz., the enormous lines of the crowds of people visiting the Exhibition, and the keen interest displayed in everything moral and spiritual. The splendid spirit of unity, co-operation and goodwill displayed by all denominations has largely contributed, I doubt not, to this end. May it long continue.

The United Committee responsible for the Campaign has been throughout a centre of unity and brotherly love, and if we have not always thought alike on matters of detail, there has been the one great purpose to exalt the Lord Jesus Christ and to present His Gospel to the Wembley multitudes. Much of what has been accomplished is due to the Chairman, Mr. R. C. Hart-Dyke, who throughout only missed one meeting of the Committee; and to Canon J. G. Simpson, of St. Paul's Cathedral, who represented the Church of England, and Rev. P. A. Rees, the representative of the Free Churches, who, with our General Secretary, acted as Hon. Secretaries of the Campaign. A great witness to Christian Unity and the Gospel has been effected at the heart of the Empire, and the two Visitors' Books, crowded with signatures from all parts of the Empire and the world, evidence the extent of the witness. To God be all the glory.

Through the individual gifts of many friends the Campaign was closed without a deficit. It has cost a few pounds short of £2,500, and after payment of other outstanding accounts, there will be a very small balance in hand. But what about 1924? for at the time of writing another Exhibition is certain, and, if report is true, it may be equal to, if not better than, the Exhibition of 1924. We must wait upon events, and the whole matter is occupying the attention of the Exhibition authorities, as well as of the Council of the World's Evangelical Alliance. At present the Campaign Bungalow stands in its winter quarters, with closed doors, but ready for further service if the necessary means are forthcoming and the call comes. We shall hope to be able to say more on the subject in our next issue. We think it will be the wish of all that if certain privileges can be granted (which are now the subject of representations) a new Campaign should be organised in the 1925 Exhibition. We ask Prayer that guidance may be given in this connection.

Our Funds and the Exhibition Campaign Finance.—It is necessary to make special reference to a letter which has recently been forwarded to a number of Members and Subscribers of the World's Evangelical Alliance relative to the present state of our funds. It was no easy matter to collect £2,500 for this United Evangelistic Campaign, the funds of which were kept separate from ordinary Alliance finance. It will be evident from the letter which follows, that some of our friends who contributed to the Campaign thought their gift was their usual contribution to the funds of the Alliance, and this, no doubt, accounts for the crisis indicated. We hope and trust the situation will meet with sympathy and response, for as the time of writing the commitments of the Council are for the support of living agents as well as responsible work on which much depends. May we earnestly commend the letter to all readers?

> DEAR FRIEND,
>
> It is because I know you have been and are deeply interested in the witness and work of the Alliance that I am writing to you under special circumstances. In view of increased responsibilities, including the support of new Agents and work in countries of Europe and beyond, the Council have been giving consideration to a

...earlier attention is urgently to finish. For instance, we did not for the current year, the receipts of the have fallen some £600 below receipts for the corresponding period of 1913.

This deficit referred to is mainly occasioned by the fact that united meetings and evangelistic services, home and on the mission field, in connection with United Evangelistic Campaigns at the Wembley Exhibition, involved the funds of the Alliance. This is not the case, as in addition to organising the Campaigns, the Alliance itself contributed a sum of £300 to the special fund the Campaign committee.

All the renewal we are free to face with a calm and confidence, turn to you for your sympathy and practical help. I commend these words of the work of the Alliance to be considered, or to receive in any direction. The outlook is an enormous one, but glorious opportunities are presented if only all those who wish to maintain faithful witness to Gospel Truth will provide us with the necessary financial efficiency. May I therefore appeal to you for your help to avert the crisis by renewing your previous gift?

On behalf of the Council,
I am, Yours sincerely,
H. M. Goggs,
General Secretary.

Spiritual Revival.—Gipsy Smith, who took part in the United Evangelistic Campaign at the Wembley Exhibition, has just concluded a memorable series of mission services in the Royal Albert Hall. The campaign was planned and carried through by the London Mission of the Wesleyan Methodist Church, and we join others in expressing thankfulness for the high spiritual tone of the campaign throughout. Methods of evangelism vary, and all do not see alike, but it is the central presentation of the Gospel message which counts. We attended one of the Albert Hall meetings, and could not but reflect upon what would be accomplished under God if such soul-stirring testimony could become more general. It was the old, old story, and a faithful presentation of the old, old truths of the Gospel we heard. No ambiguity, no parley with the devil or the world, just the straight and purposeful preaching of the Moody and Sankey days. And the Alliance is among those who are not ashamed of those days, despite modern minds. After all, men to-day are not so much concerned whether Adam had the remnants of a tail as they are to know themselves in the light of Christ and the Bible. And the Bible is very definite on these matters, as Gipsy Smith made clear. Sin and righteousness, life and death, heaven and hell were all affirmed, and we imagined the devil has been trembling these last few weeks. It is something to rejoice and be thankful for that a daily newspaper can speak of this Mission, as the *Daily Express* did in its issue of November 28th, under a leading article, entitled "The Revival of Religion." Here is an extract from the article referred to:—

> It may be that we are on the eve of a great awakening of the religious spirit. It may be that after a period of spiritual apathy we are entering upon an era of new faith and new hope. It may be that the preacher of a reliable era on the verge of a great rediscovery of those eternal verities which will be like a tale told by an idiot, full of sound and fury, signifying nothing. The signs of such a transformation of moral values are not yet faint and few. But there is a certain stirring in the depths. There is a certain trembling of the dark waters. Even a secular newspaper may be permitted to bear witness to happenings that augur well for the moral health and spiritual energy of a newly-united people.

"New Testament Modernism."—We turn to the other side for a moment. It is with regret that we have had to draw attention to the utterances of Dr. Garvie, Rev. Arthur Pringle and others from Presidential Chairs during the present year. We have consistently held, and do so still, that such utterances are not compatible with Evangelical Truth, and we have criticised the use of official positions for the purpose. We have before us a pamphlet, entitled "New Testament Modernism," by Rev. Arthur Pringle (Memorial Hall, 3d.), in which Mr. Pringle completes his Presidential utterances by an address in which he endeavours to prove that because the New Testament was Modernist to the Jewish Church, Modernism to-day can defend itself on scriptural precedent. The claim is not novel, but it rests upon the simplest of fallacies. If we remember rightly a sceptical Frenchman said concerning the founding of a new religion "he crucified, dead and buried and rise the third day." As Christians we accept the Revelation of God in Christ as final. We look back to Him as teaching us the Truth in His life and death. He has established what must remain unshaken for His followers by abolishing the things that are shaken. There is no analogy between the Revelation

of God in the New Testament and the reversal of its teaching by words that pander for Modernism. Our protest against the Roman Church is based on the fact that it makes the law of God of none effect through its traditions, and our attitude to Modernism is determined by its supposed re-statement of Christ's teaching, by robbing it of all its essential characteristics and putting in its place what the spirit of the age appears to make essential for modern men to think. In the name of Truth we object to both and loyalty to our Master compels us to oppose both.

We agree with Mr. Pringle when he tells us that the New Testament Church was marked by the spontaneity of its origin and development. Church life to-day must be spontaneous and rooted in the Christ life if it is to be successful in protecting the victory of the faith that overcometh the World, but this is something entirely different from what is implied in the following words:

> In politics, in social reform, in many phases of social and intellectual life, Christianity is exercising an influence more real and far-being unperceived. The Rotarian movement—one of the most pernicious and dangerous signs of the times—has the Christian spirit for its life and essence. The Masonic movement, which for many ends is to all intents and purposes their church, owes all that is best in it to the same ultimate source. And to an extent the ordinary person little suspects, our faith is the motive and life power of the philanthropic enterprise of our day.

We hold as firmly as the speaker that Christian faith has overflowed its borders, but how long will it remain active even indirectly without the preaching of Jesus Christ and Him crucified? We confess that we are rather tired of the deprecatory references to John Newton and others who did not rise in all respects above the influences of their age. Would it not have been well had Mr. Pringle followed his attack by mentioning, for example—Shaftesbury and Barnardo?

Bible Translations.—In our last issue, under the heading of "Bible Day at Wembley," we reported the successful meeting arranged by the World's Evangelical Alliance at the British Empire Exhibition on the subject "The Bible and the Empire." We quoted the Rev. C. H. K. Boughton, one of the speakers, as stating that "whereas, in 1763, there were but sixteen languages in which some portion of the Bible had been translated, the corresponding figure to-day was 566." We are indebted to the Rev. E. W. Smith, Literary Superintendent of the British and Foreign Bible Society, for pointing out that these figures, of course, relate only to the British Empire, and not to the whole world. Under the title of "Palm and Pine," the Bible Society circulates free an instructive pamphlet from which we learn that the Bible, or some part of it, has now been translated into 800 languages, and of these versions the British and Foreign Bible Society has published, has assisted in publishing, or circulated, no less than 566. We quote further interesting facts. Of the 800 versions, 566 are in languages indigenous to the British Empire, and 340 of these have been published, or circulated, by the British and Foreign Bible Society. Nine of the 566 versions are for Europe; 14 for Asia (outside India); 102 for India; 143 for Africa; 25 for America; 73 for Australasia and Oceania.

Missionary Reunions.—The new session of Missionary Reunions opened on October 19th, when the Rt. Hon. Sir J. N. Jordan, G.C.M.G., G.C.I.E., presided, and a warm welcome was extended to the Rev. Dr. J. H. Ritson after his return from his visit to South Africa, Australia and New Zealand. There was a full attendance, and Dr. Ritson gave a vivid and fascinating account of his experiences and impressions in connection with his recent Empire tour. One of the things which he especially noticed was the greater spirit of Christian unity which prevailed in Australia and New Zealand. He preached in Auckland, Christchurch, Sydney, Melbourne and Goulburn Cathedrals, without a whisper of protest being raised. Dr. Ritson said he had come back full of hope. When he went out to Australia there were six separate Bible Society auxiliaries in six separate States, all linked up with London but not with one another. At a united conference it was agreed to form a Commonwealth Council to deal with all matters affecting the Commonwealth as a whole, leaving autonomy, however, to the separate States. This plan has now been approved by the various auxiliaries and by headquarters in London. A similar Dominion Council has been set up in New Zealand,

Dr. Bishop also dealt briefly with his experiences in South Africa, Rarotonga, Tahiti, and the United States.

Before the meeting closed the General Secretary, Mr. H. M. Booth, briefly thanked Sir John Jordan for presiding, and made reference to the visit of the Rev. C. H. H. Broughton, Dr. Bishop's co-Secretary in the Eastern stations of the Bible Society, and asked Special Prayer for the success of his tour.

On November 20th Miss Hester Campbell gave an account of Missionary work in Palestine, illustrated with some very fine lantern views of the country. We have seldom listened to a more instructive missionary address, and the large number present expressed keen delight in the illumination of the subject by the application of Scripture references. The meeting was in the interests of the Church Missionary Society, the Chair being taken by Mr. R. C. Hart-Dyke.

We hope there will be a large attendance on Thursday, December 18th, when the Irish Church Missions will be represented, and the Chair will be taken by Admiral Sir Harry Stileman, K.B.E. The Reunion on January 15th will be in the interests of the Zenana Bible and Medical Mission, the Rt. Hon. Lord Meston, K.C.S.I., presiding. We need more young people at these meetings, and would ask those in or near London to invite each; although a hearty invitation is extended to all who can be present.

Illness of Rev. W. Y. Fullerton.—We are thankful to be able to state that our beloved friend Rev. W. Y. Fullerton, who has undergone a serious operation, is progressing favourably, and there is now every hope of his full recovery and return to his devoted service in many associations. Mr. Fullerton is a Member of our Executive Council, and greatly valued in that connection. We recently came across a new hymn, the author not named. Its choice wording and beauty of expression seemed familiar to us, and we ventured to write to Mr. Fullerton and enquire if he was the author. Our surmise proved to be correct, and with his special permission we now quote the hymn in full. It has been incorporated in a special hymn-sheet just issued by the Alliance for use at Missionary and other Mission services, particulars of which can be obtained on application.

(Tune: "Stanbrook." 4's & 3's. 7 fold)

Hark to the voices of the Earth,
That raise the song in various birth,
And praise Thee for Thy human birth,
O Saviour of the World.

We praise Thee for the dear child's face,
The human cries, the childhood's grace,
The godhead's veil, our hidden hope,
O Saviour of the World.

We thank Thee for Thy tomb of pain,
Thine exile of love, Thy ministries,
Thy passover for our thankless race,
O Saviour of the World.

And when Thy people crowned their King,
We praise Thee that Thy suffering
Did hope for all the nations bring,
O Saviour of the World.

Thy Cross is now uplifted high,
The centre of Earth's history,
The sign of coming victory,
O Saviour of the World.

Thy heralds are in all the lands,
Their message rings till their hands,
Thy crowned Church expectant stands,
O Saviour of the World.

Though dark the night we wait the day,
The dawn of Thine Epiphany,
Haste, health, Thy universal sway,
O Saviour of the World.

W. Y. FULLERTON.

The New Bishop of Sodor and Man. *The Times*, of November 19th, contained the interesting announcement that the King has been pleased to approve the appointment of the Rev. Charles Leonard Thornton-Duesbury, M.A., Rector of Holy Trinity, Marylebone, to the Bishopric of Sodor and Man, vacant by the death of the Rt. Rev. James Denton Thompson, M.A., D.D. The hearty congratulations of the Executive Council of the World's Evangelical Alliance are extended to Bishop Thornton-Duesbury, of which Council he is a valued Member. He is an Evangelical who succeeds an Evangelical, and we hope, although we may lose his presence at the Council table in London, that he will often be among us in the more public councils of the Alliance.

All our readers will be glad to learn that the Rev. H. W. Hinde, M.A., Vicar and Rural Dean of Islington, has consented to join the Executive Council, and was present at the Meeting of that body on November 27th last.

Another Fight for Sunday*

Henry Martyn Gooch, M.B.E.

Those who are keen to preserve Sunday as a day of rest and worship will be more than thankful to learn that the Middlesex County Council decided on Thursday last, by a majority of 41 votes, against the Sunday opening of cinemas in the Middlesex County Council area. This decision points to two facts. First, that if those, whether attached to a Christian church or not, who realise the danger, national and otherwise, of Sunday games, cinemas, and other encroachments upon Sunday rest, will rise to their responsibility and help to fight against these evils, the battle in London, as throughout the country, can be turned in the right direction. The decision also shows that, except for a carefully organised Press campaign, the great masses of our people are against Sunday games and the like, and are prepared, if organised, to express their voice in a decisive manner.

The recent General Election has clearly shown what can be done when the nation as a whole receives clear understanding of issues from political policy affecting questions fundamental to our national life and well-being.

A WARNING TO ELECTORS

Another fight confronts us all, Christians and all citizens alike. In March next the triennial elections to the London County Council, also other county and municipal boroughs, come forward. It rests primarily with the churches and Christians whether the issue from these elections finally confirms the decision of the London County Council to permit Sunday Games in our parks, or whether in response to the present call to action a sweeping victory is secured by the rejection of those candidates, who prior to the election have failed to give an assurance that if returned to the London County Council, or another borough or municipal council, they will be prepared not only to vote against Sunday games in our parks and the opening of Sunday cinemas, etc., but also to do their utmost to secure the withdrawal of permission already given in these connections.

A great deal more will be heard of this in the New Year, and every available influence must be called up so that the London County Council and other elections referred to, do not come upon us unawares.

In the meantime it may be helpful briefly to discuss the question of Sunday games in view of the fact that so many Christians differ in their attitude towards Sunday. We must take a large-hearted view of the Sunday question, and we can do so without going beyond the clear statements and teaching of the holy Scriptures. We have also the example of Our Lord, and His striking utterance that "The Sabbath was made for man, and not man for the Sabbath." This does not imply that we can do what we like on the Christian Sabbath, but it does give latitude, not only in view of differing consciences, but in view of modern conditions of life, especially in relation to the larger cities and towns.

WHERE APATHY IS FOUND

For instance, a certain amount of traffic has to be operated, and certain industries have to be maintained. We cannot do without electric light on Sunday any more than we can dispense with Sunday meals. This does not imply that any one wishes to urge the development of communications and transit on Sunday which would tend to make Sunday in any sense an ordinary day. So long as Christians break this rule and fail to set an example, and so long as the West End of London is as it is at present, crowded on Sunday nights with dinner parties, music and revelry in the hotels and restaurants, it is difficult to answer the question urged—why the plainer person should not have the use of our parks and open spaces for organised enjoyment on the same day.

The greatest difficulty which had to be faced in the late fight against Sunday games being continued by the London County

*Article contributed to "The Life of Faith," November 19th, 1930

Council, was the apathy of the Church of England. A clear, firm statement from that source would do more than anything else at present to turn the tide; and this is one aspect of the coming fight which will need special attention, and concerning which prayer is called for. It is well known that the Roman Catholic Church encourages Sunday recreation, subject only to observance of its manifest rules concerning attendance at Mass. No doubt there are many within the Church of England whose emphasis upon the Sacraments leads them to adopt a similar attitude, and the names of some of them were not wanting in the daily Press when the subject was prominent on coming before the L.C.C. in 1913. Those of us who had the matter in hand were pained and surprised to find how many notable personages, whose influence was expected to go against Sunday games, refused to help on the ground that they practise Sunday golf and tennis. While this continues, and there is an absence of self-sacrifice in the interests of the less fortunate majority, it is difficult to answer the question why those who can afford to do so within enclosed spaces should enjoy Sunday games, and the privilege be denied the poorer classes in our parks and open spaces. The answer, of course, to the argument is that two wrongs do not make a right; nor can we allow dictation as to what is lawful or unlawful to any property owner on his own enclosed premises.

SOME ARGUMENTS FOR SUNDAY GAMES

Even if this bad example causes the question to be raised, there is no justification for making over our parks and public spaces (which belong to the public, and are only under the trusteeship of the London County and Borough Councils) for use by a minority for the one day in each week when they should be reserved for quiet and restful enjoyment. Statistics show that those who have made use of the parks for Sunday games are just those who are to be found playing on weekdays, and there is no excuse or public demand for the innovation.

I may briefly enumerate one or two further arguments in favour of Sunday games. It is urged that it is better for our lads to be healthily engaged in recreation rather than to be found idly lounging at street corners on Sundays. There is force in this argument if investigation showed that these concerned could be better employed. The argument has allowed investigation to be made, and it is clear in too many cases that it is just the class of adolescent who has no desire to play a healthy game either on Sunday or any other day; it is the gambling spirit which attracts him. The street loafer is always with us. He wants to lead, and if we would find the cure, we must seek it in the direction of education and social uplift, rather than in organised recreations on Sundays.

SOME ARGUMENTS AGAINST

The argument that there are those who have no time to play a game on a week-day calls for investigation of individual cases. I have not yet found a single case where the argument is valid; and, in these days of short hours and compulsory holidays, it would seem that there is really no foundation for the argument at all.

On the other hand, the arguments against Sunday games are numerous. One takes for granted in a journal such as "The Life of Faith," that all the precepts and warnings of Holy Scripture on the subject need no repetition. The national interest is indissolubly linked to the law of Sunday rest. On secular and social grounds Sunday games mean increase of labour; club matches, league and cup competitions, with all the complement of spectators and crowds, with all the machinery of Sunday trading, will certainly follow. Does any one suppose that if the result of the coming elections is to return majorities in favour of the continuance of Sunday games, that the innovation will stop where it started? It is just because it is the beginning of an organised and wide spread movement for amusements, not only on Sunday afternoons and evenings, but, later on, Sunday mornings as well; in fact, the first bid for a Continental Sunday, that this urgent call needs to be uttered, and to receive response from every loyal Christian and citizen. The menace of a seven days' working week is already a reality. That is just why many who do not judge the matter on spiritual grounds are against Sunday games; and, be it remembered in these days of demand for Socialism, if by playing games on Sunday or otherwise by merely pleasing myself I am causing others to work, then I am not only anti-social, but un-Christian.

EVANGELICAL CHRISTENDOM

It is a significant fact that the trades unions, the Actors' Association, the Early Closing Association, the Grocers' Association, the Musicians' Union, and many other similar organisations, are emphatic against Sunday games on grounds that they must necessitate increasing Sunday labour and trading.

SUNDAY SCHOOLS AND SUNDAY GAMES

A word needs to be said against Sunday games on the ground that they are a most serious menace to our Sunday schools. There are a million children in our Sunday schools. These schools are essentially a great moral and spiritual asset of our nation. They have helped to mould the character of the nation. I listened recently to reports from Sunday School workers, including one (from Mr. E. T. Cook, of the National Sunday School Union (himself a member of the L.C.C.) in which a great falling-off in attendances in certain areas had to be remarked on. A supreme importance attaches at the present time to spiritual and moral values, and we have every right to ask that the London County Council, and all Borough and District Councils, will assist to mould the character of the rising generation, and not to make it easier for them to be irreligious.

By all means let us brighten Sunday. We must view the whole question from the sunlit point not of the shut mind, but of the open windows, open things as they are. This will not lead us to the desecration of the Lord's Day, but it should lead to the exercise of the mind of the Master, and to our giving to others who may differ from us the right of conscience. It is a great subject, and the need of the moment is that, laying aside our differences on minor matters, we should one and all unite with purpose to pray, to think, to act, so that, with God's help, a great stone of stumbling to our nation may be rolled away, and permission for Sunday games be erased from the Minutes of the London County Council, and other Borough and Municipal Councils which have sanctioned them.

Common Prayer.

"Faith is the substance of things hoped for; The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For the success which attended the British Empire Exhibition United Evangelistic Campaign throughout, and for all the evidences of unity, co-operation, and blessing it afforded.

That men everywhere are awakening to the fact that the Gospel of Christ is the only power to transform lives, and for evidences in unusual areas of desire to put it to the test.

For the witness of the Christmas season that "unto us a Child is born," and for assurance that the "government is upon His shoulders."

LET US PRAY—

For the projected meeting in the Royal Albert Hall on the subject of The Reformation.

That we may be delivered from all designs to reintroduce into our common worship mediæval doctrines and practices alien to the Gospel of Christ and the Reformation settlement.

That the forthcoming Universal Week of Prayer may, under God, be made a means of wide-spread influence for spiritual revival.

That renewed efforts by the Alliance to safeguard Sunday as the Day of Rest and Worship may be guided and liberally supported.

For all Agents of the World's Evangelical Alliance seeking to spread the Truth of the Gospel in foreign parts.

For the new Hon. Secretaries, recently appointed, and for the Executive Council and all associated in the counsels of the Alliance.

For more evident exercise of the spirit of Christ among those who guide and guard Evangelical interests; and that all tendencies towards isolation of Missionary or other interests from the whole work of the "One Body" may be overcome by Love.

"In nothing be anxious; but in everything, by Prayer and supplication, with thanksgiving, let your requests be made known unto God."

Two Views of "Copec"

(1)—By the Hon. Emily Kinnaird, C.B.E.

One of the lasting effects of the wonderful Conference known as "Copec," held in April at Birmingham, has been the number of the regional or local Conferences for a similar purpose and the programme for that lately held in the West End of London showed that the consciences of many have been aroused to a sense of the failure of the Christian Church to instruct its members in all the implications of Evangelical religion. This has been a year of Conferences, because it is a year in which Great Britain has called to her shores her sons and daughters from afar, and nothing evokes so much criticism, especially from the Dominions which we call Mission lands, as the contrast they find between the description Missionaries give of the glorious effect of Christianity with the high expectations they had formed and the squalor of our industrial centres, the crowded and insanitary conditions in our cities, contrasted with the amassing of wealth; and the failure to apply Christian principles to business and politics is a puzzle to many who come to our beloved land. In this Exhibition year I have heard the remark continually made, that underneath the unity and bond of Empire which it has been its purpose to create, there is a great danger of our sinking to the level and sharing the fate of great Empires of the past and tottering to our fall through pride of race and search for wealth and dominion.

The remarkable thing about "Copec" is the combination of the emphasis on spiritual values and social responsibility, and no one can have attended this last regional Conference without being struck by the amount of time given to prayer for renewed consecration to the cause of Christ in the world.

"Copec" was a great Christian testimony that Christians do care to bring the spirit of the injunction "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God" into business and social life, and to show that the Church is ashamed that it has not acted like leaven in the thought of its members who can still do iniquity in business, harbour race prejudice, be inconsiderate towards and misunderstand social inequalities, and leave their neighbour on the other side of the road to the stranger Samaritan.

It is no slur on individual religion and personal consecration to remember that God has put us in families, tribes and nations, and that we are responsible one for another; but it is a sad fact that fervent religion is not always carried into practice, neighbourly duties forgotten as so often is done, then Christianity is blamed as a failure and Christian service is obstructed because it comes up against a sense of what is right. To profess "to serve one another in love" and yet be callous to wrong social conditions is a sin of which the Church has to repent, and the wonderful spiritual outlook of the Kensington "Copec" Conference has, we trust, roused many to contrition and renewed service.

(2)—By D. M. Panton, B.A.

The nation-wide Conferences on Christian Politics Economics and Citizenship—the initials of which have given a new word to the language—are part of a wide and profound movement among the Churches for the Christianising of all politics and all economics, born of a deep and very natural impatience with the world's unending miscarriage. "The basis of Copec," its Commission report says, "is the conviction that the Christian Faith gives the vision and the power essential for solving the problems of to-day—the constitution of society, the conduct of industry, national and international politics, in fact, all human relationships." The Federal Council of the Evangelical Free Churches gives it the warmest support (*Times*, September 24), nor is the Anglican Communion, as a whole, less enthusiastic: it is the most highly organised, the most widely

supported, and probably the best-spirited effort to reform the world ever made.

THE FUNDAMENTAL CHRISTIAN AIM

How the first statement of the Scriptural position, sympathetic yet critical, is the inevitable futility—a futility historical, because inherent—of all reform approached without regeneration. The failure is inevitable and inevitable because Christianity attempts the deeper thing, and works upon the human will; the purpose of the Church in the world is not to dress the skin, but to leave the tumour; and the world invariably refuses the knife. It is curious how the world itself sees this. *The Times* (April 14, 1914), commenting on the Birmingham Conference, says:—"The hope of Christians, who are Christians indeed, for mankind is not centred in the State, but in the redemption of man's whole nature, and that by means wholly beyond the scope of human policy." Copec's attempt to regenerate society before it has regenerated man is doomed to failure because the explosive vices will always wreck the most perfect institutions.† All minor arguments, therefore, though extremely powerful in themselves—such as that the Church possesses neither the power nor the experience, neither the wealth nor the authority, for municipal or national or international administration, and therefore is bound to be ineffective if she attempts it; or that exactly in proportion as she devotes strength to the social, she withdraws it from the spiritual—may go by the board; the fact is, the cure is in the heart, or there is no cure at all. "The doctrine of environment," as Dr. Campbell Morgan has said, "received its death-blow in the Garden of Eden."

CHRISTIANITY AT STAKE

Now this inevitable futility of Copec—so exceedingly earnest and profoundly conscientious as it so often is—opens up a sudden and very grave vista. For its failure, after premises so lavish and so golden, will profoundly confirm the world in its unbelief. No Christian of the nineteenth century did more for Christianising English legislation than the late Lord Shaftesbury; yet the summary of his experience is this:—"I have been identified with a great number of humanising labourers and activities during the past half century. I have seen humanity improved, and the classes drawn together. But the more I see them being improved in that way, *the further they are getting away from God.*" That is, mankind may advance in non-essentials, while it retrogrades in essentials; and the down-grade in essentials will involve the non-essentials also in ultimate ruin. If Christianity goes by the board, civilisation also (its by-product) will go bankrupt. So here lies the bottom tragedy. The ultimate tragedy lies, not so much in the collapse of an effort often painfully conscientious, but rather in the conviction that will be created in vast multitudes, a conviction inevitable and appalling, that *because* it fails, Christianity is false. Nor will there be any escape from the dreadful conclusion. For if Copec's premises are correct—that Christ came so that "all we mean by 'Church' may leaven and vitalise all that we mean by 'State,'" so reforming politics and economics by permeating the world with His teaching—Christianity's final failure to effect this can only prove its fundamental falsehood. And it makes the thoughtful shudder that Copec says so. "The acid test of Christianity for this generation," says one of its exponents, Mr. Tom Sykes, "is its readiness and competence to right the wrong, and to establish a just and righteous order of life."

CALVARY

But an incomparably graver indictment lies in the dilution of Christianity without which it is impossible to get the co-operation of worldly forces for the world's self-reform. It is extraordinarily significant that in Copec's fundamental book—"The Nature of God and His Purpose for the World"—the Blessed Trinity is not once named; we hear much of Jesus of Nazareth, but not a word of the Second Person of the Holy

Its catalogue would be more impressive if, like the Synod of Jerusalem, it did allow to each man, as the Copec Commissioners did, an opportunity of speaking and being on a committee; neither of them, while, from the days of Robert Owen downwards, and indeed long before, all the organisations above named, with their workings, have repeatedly the Workers, the Economic Commission has passed the above list almost.

†*The world philosophy of it has no power to change the mind. Socialism Thwarted (Blatchford, 1908), p. 12. Only if the Body of Christ [the Church] receive all power can they [the humanising forces of the world] be saved from the dangers that threaten them. Only when the Church is herself can she help the world to be herself; and only when the world is itself can it be saved.*

Trinity; and the Holy Spirit, referred to once, is mentioned only casually. Here arises a new aspect of the social problem which, while wholly vital to the Christian revelation, seems never to rise above the horizon of Copec at all. *The supremest fundamental of the world problem is Calvary.* God has an awful controversy with the nations; Calvary is both the pivot of salvation and the source of damnation; and a Christless prosperity would be the most awful solution of the world-problem conceivable, *for it would rest on Doubt.* The wrongs of God must be redressed, or the wrongs of the world will never be cured.

OUR LORD'S GUIDANCE

But on this whole problem of the Christianisation of the State and of industry we are not left without the direct guidance of Our Lord Himself. For the Saviour has put one jewel of revelation as a deliberate stumbling-block in the path of the Christian world-reformer. Answering an injured property-holder, who appealed to Him for arbitration, —of all intervention in politics, surely the most innocent—Jesus says: "Man"—for He is addressing unregenerate humanity—"who made me a *judge* or a *divider* over you?" (Luke xii., 14). Labour makes exactly this appeal to the Church: it thinks it has found in Christ a redresser of wrongs; a champion of the oppressed; an arbitrator between classes and nations; a referee in lawsuits. So here is a critical test put to Our Lord Himself. His startling response exactly embodies the spiritual Christian's attitude, manifestly shaped since by the Holy Ghost, for two thousand years. Our Lord declines to intervene: He expresses no judgment on the merits of the dispute: He takes no sides in class wars, national wars, industrial wars: He is neither on the side of wealth nor poverty, tyranny nor anarchy, capitalism nor labour. Why? Because the supreme way, nay, the only way, to aid the world to-day is to bring home to it the Gospel of the Grace of God: so creating, out of the world itself, a Church which is the reservoir of intercession, the dam of judgment, the world's regulating light, the ark of the lost. As Christ was in the world, so are we. He who will assess the conduct of the entire Church of God; who will adjudicate between the massed nations on Mount Olivet; who will decide the eternal destiny of all assisted on the Great White Throne:—*He* says, in this dispensation of all-encompassing grace,—"Who made me a judge or a divider over you?" Startlingly clear is it that for the Church, or the individual disciple, to act now as magistrate or arbitrator over the godless—exactly the international claim made by the Papacy—or to attempt to change the world by any means but regeneration, is to depart altogether from the precepts and practice of Christ.*

THE SECOND ADVENT

It is extraordinary that just when the very fabric of the world is tottering, and, warned by preliminary judgments, we stand on the edge of untold catastrophe, men should be so blind as to think to stop back the ocean of judgment with the Copec broom. "After what Europe has gone through," says *The Times* (Oct. 3rd, 1924), "no illusions can remain as to the probable effects of another big war. It would mean nothing less than the downfall of civilisation, and the dread of such a fate is still hanging over all the European nations." *All world-reform is broad-based on the denial of every Second Advent prophecy of God:* therefore the Holy Ghost is not behind it, and its doom is sealed before it starts. For even if reform were based on regeneration, Armageddon blocks the way to a converted world, and all reform wrecks at last on Antichrist. Optimism can be a profound antagonism to God; but, in the Churches of Christ, it is often a totally unconscious and ignorant antagonism, which can yield gloriously to the far profounder optimism of a returning Christ. So then our duty is plain. It is a simple and actual fact that only by a constant, humble, affectionate, but insistent pressure of prophetic truth on Christ's Church can she be saved from plunging headlong into a Socialism which will be, as it has always been, the grave of her spirituality. *The revival that is supremely needed is a revival of the real prophecies of God.*

* The profound oversight of dispensational truth, and of the essentially exclusive ethics of Church and State throughout the day of Grace, is revealed in Copec's resolution on War:—"All war is contrary to the spirit and teaching of Jesus Christ. That is but half the truth: the disciple is to abandon the sword (Matt. xxvi. 52), the State is to use it (Rom. xiii. 4), albeit only righteously; for to the latter belongs world-administration, to the former world-redemption.

The Reconciliation: A Devotional Study

By A. E. Barnes-Lawrence, M.A.

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I.—Of God to Man.

A phrase which is not found in the New Testament demands justification. We read there of men being reconciled to God, but nowhere of God being reconciled to man. Human language at the best is but an imperfect instrument for describing Divine acts, and the Atonement of Calvary was an act of God "so amazing, so divine" that we may well be careful in our choice of words. The phrase in question moreover has been indignantly, almost passionately attacked; "God is Love, immutable Love, and cannot need to be reconciled!" Yes, God is indeed Love, but that is why His reconciliation was a first necessity. The offence which, if committed by a stranger, is of no importance, awakes a deep moral resentment if committed by a child. For Love is keenly sensitive; Love suffers from neglect, is pained and wounded if its advances are ignored or despised. "If sin makes a difference to God—and that it does is the solemn fact which makes reconciliation of interest to us—then God is not immutable, and His Love is not immutable, in the sense assumed. He has experiences in His Love. To have His Love wounded by sin is one thing, and to forgive sin is another."*

It is then possible to love and at the same time to be justly alienated and estranged. In Luke 15, the father of the prodigal did not love his son the less because he was indignant at his selfish profligacy; and God —"of whom all fatherhood in heaven and earth gets its name" (Eph. 3. 15)—is justly estranged by man's sins. The New Testament is emphatic upon this point: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," (Rom. 1. 18.). If that revelation was exaggerated and distorted in former times, the reaction from it to-day is intensely serious, for in place of the God of Scripture whose Name is Holy, men picture to themselves a Deity easy-going and tolerant of sin; an ominous conception disguised under the mask of pure benevolence, and ultimately destructive of the very foundations of morality. It is then because He is a Person, not a kindly Power, a Person whose nature and whose name is Love, that God is wrath. Wrath, in this connexion, is holy, passionless, personal; it is Love wounded and indignant at the perverted relationship between Himself and man, Love not resting until the true relationship is restored, for Love is desire at its highest intensity. God is Love, and so far from not needing a propitiation, He Himself provided one in order that he might forgive (1 Jno. 4. 10). "The Reconciliation," which is the foundation of the apostolic gospel, is not something which we effect when we lay aside our unbelief and enmity and turn to God in repentance and faith; it is something immeasurably more important, something which *God* effected through the propitiatory sacrifice of Christ. "The whole tenour of Scripture is to the effect that through the vicarious sacrifice of Christ a change was wrought in God of this nature, that whereas previously He could not, consistently with the perfection of His attributes, grant forgiveness on repentance, now He can." (Litton, *Dogmatic Theology*.) All suffering has in it a redemptive element. The father of the prodigal saw the marks of all he had gone through "when he was yet a great way off." His son had sinned grievously, but he had suffered grievously. Just resentment gave way—"he had compassion, and ran, and fell on his neck and kissed him."

To use the picture language of the typical sacrifices, Christ's offering of Himself was "a savour of rest" to God, or, as St. Paul translates the Hebrew, "a sweetsmelling savour" (Eph. 5. 2), or "an odour of a sweet smell" (Phil. 4. 18). The thought is one of pacification and acceptance. To quote the words of our Second Article of Religion, Our Lord's obedience and propitiation "reconciled the Father to us." *How* it did

* Prof. Jas. Denney.

so is obviously beyond our present knowledge. The New Testament figures of a ransom paid (1 Tim. 2. 6), the cancelling of a debt (Col. 2. 14), "purchase," "redemption," and the like, are analogies only, self-interpreting and illuminating, but not explaining the mystery as it is *in itself*. St. Paul's summary may well suffice us: "The love of Christ constraineth us; because we thus judge, that One died for all, therefore all died" (2 Cor. 5. 14), that is to say, Christ's Death is reckoned as our death, His Death is accepted as the equivalent of our death. The last verse of the chapter confirms this interpretation: "God made Christ to be sin for us (*i.e.*, representative of our sin), that we might become the righteousness of God (*i.e.*, representatives of God's righteousness) in Him." If that righteousness is ours, it can only be of His free gift—and the message of the Gospel is that God through Christ has not only reconciled the world to Himself so that He can blot out all the sins of penitent souls, but that He also accounts them righteous for the infinite merit of Christ, who is one with them and they with Him. This is "the word of the reconciliation" which St. Paul says God "laid upon him" to preach (2 Cor. 5. 18, 19); to welcome it is to "*receive* the reconciliation:" "we rejoice in God," he writes to the Roman Christians, "through our Lord Jesus Christ, through whom we have now received the reconciliation"* (Rom. 5. 9-11, RV.). The phrase is noteworthy; still a stranger to them, for he had not founded the church in Rome, he and they shared a common salvation, which they had been taught to understand in the same way, consequently he has no need to explain what he means by "receiving the reconciliation." This is important, for it is the fashion in some quarters to discredit this doctrine of the Atonement as "Pauline." If it were so, it has no reason to be ashamed; it did a wonderful work in his own time, it has done a wonderful work ever since, it is doing a wonderful work to-day; St. Paul is not dwarfed by his critics. But in fact there is not the slightest ground for such disparagement. When he is defending his Gospel to the Corinthians, he publicly states that he "delivered to them that which he also received, how that *Christ died for our sins* according to the Scriptures," and, that "whether it be I or they," Jerusalem Apostles or himself, "so we preach, and so ye believed" (1 Cor. 15. 3-11). In other words, there was no Gospel known in primitive Christianity that was not based upon the fact that God of His mercy forgives men their sins because Christ died for them.

Such then is the primitive doctrine of the Death of Christ. Men are impatient to-day of doctrinal teaching, forgetting that all real knowledge shapes itself into doctrine. A doctrine is simply truth so sure that it is formulated, and then taught. Doctrine in any branch of knowledge is essential to progress, and "Progress in Christianity," says Bishop Gore, "is always reversion to an original and perfect type." That is so, and he is a wise preacher who reverts to "the Word of the cross," as set forth by that greatest of Apostles who wrote: "Christ sent me not to baptize, but to preach the Gospel" (1 Cor. 1. 17).

II.—Of Man to God.

On Calvary stood not one Cross but three. They stand together for all time. The Death of Christ cannot be rightly interpreted from a solitary Crucifix. He established His Cross between two thieves, and it is there the soul finds Him:—

> "I sought Thee 'mid the leaves,
> I found Thee on the dry and blasted tree;
> I saw Thee not until I saw the thieves
> There crucified with Thee."

On those three gibbets the whole glory and tragedy of Redemption are uplifted to our gaze: Repentance on this side, Impenitence on that, and Sinlessness in the midst. The vision holds good for all time. The Sinless One died for both; yet one is obdurate, the other penitent; one "will not come," the other casts himself on Christ: "Jesus, remember me when Thou comest in Thy Kingdom"—a wonderful prayer from those outlawed lips! a cry based on little knowledge, but on true repentance and faith. Still more wonderful the answer—grave and deliberate—of the dying King: "Verily I say unto thee, to-day shalt thou be with Me

*The Greek word katallagē would be equally well translated "atonement," as in the A.V. for its derivation indicates an exchange, the effacement of a difference, and so a reconciliation or "atonement." But the usage of English has long attached the idea of "propitiation" (*hilasmos*) to the word "atonement," which should not therefore be employed as a rendering of *katallagē*, "reconciliation" is the usual N.T. rendering of *katallagē*, the result. (See Trench the Jewish long before N.T. times (see 1 Sam. xx. 6).

in Paradise." "God through Christ was reconciling the world unto Himself, *not imputing their trespasses unto them.*" "One was saved," said an old writer, "that none may despair, one only was saved that none may presume."

When the Redeemer entered the world of spirits that day He did not lack escort; when He proclaimed the triumph of the Cross to the imprisoned souls of men, who during the long day of grace before the Flood had resisted God, the glad tidings was illustrated and enforced (1 Peter iii. 18-20). God was reconciled to man; the worst of men might be reconciled to God.

III.—The Ministry of Reconciliation. Pentecost.

In God's redemption of the world there is a sequence of events: first, the great Act of Atonement by Christ; second, His Resurrection or victory over death; third, the Gift of the Holy Spirit to the disciples, enduing them with power to witness to the crucified, risen Lord. It is difficult to describe the immediate result or the permanent consequences of Pentecost. Suffice it to say that a handful of cowed and beaten men was transformed into a force with which the Roman Empire had shortly to reckon. The effect upon them individually was as wonderful as collectively. Their leader was no other than the terror-stricken apostle who three times publicly denied that he even knew his Lord, but now fearlessly addresses a crowd of his own nation, pressing home their guilt with terrible earnestness, and closing with the note of triumph: "God hath made that same Jesus, whom ye crucified, both Lord and Christ." The message had God's power in it. Conviction was followed by conversion, and before nightfall 3,000 Jews, contrite and believing, were publicly baptised into the Christian Church, which that day was born. Pentecost was the proof—in the domain of actual experience—that God was reconciled (a point often missed), and that a divine life was within man's reach. Of all Christ's miracles this is the greatest. Greater far than raising to life a Lazarus is the quickening by His Spirit of a human soul, "dead," it may be, "in trespasses and sins" with its accompanying transformation of character, tastes and hopes. This is a change so wonderful that it is described by Christ himself as a new birth (John iii. 3). Moreover it is a miracle peculiar to Christianity; no other religion demands, or can show, anything like it.* It has been repeated all down the Christian centuries; its result is the Church of to-day with its evangelists, pastors and teachers and missionary organisations.

The greatest of missionaries is St. Paul; he is the typical and supreme example of what the Spirit of God can do. What an amazing career it is! This fierce zealot, "exceeding mad" against the disciples of Jesus, is suddenly converted, transformed into an Apostle, traverses sea and land to preach the Faith that once he destroyed, founds church after church, writes Epistle after Epistle, letters dictated by the particular needs of his converts, which 2,000 years later command a wider circle of students and exert a greater influence on human lives, than all the masterpieces of literature!

We learn too from a study of these Epistles, more clearly than anywhere else, how to win souls to God. Fellow Ministers of Christ! shall we not sit together at the feet of this great soul-winner? His writings are from the heart, there is a transparent frankness about them. His secret lies on the surface, it may be our secret too. Let us ask first about his *Message*: it touches the whole range of Christian doctrine, but it centres always in Jesus Christ, the incarnate Son of God, risen, ascended, pleading, reigning, coming, and, before all these, crucified. Note how fully he sets forth the awful meaning of the Cross, our condemnation made Christ's, its cancelling once and for ever by His Sacrifice. He will teach us that this great Reconciliation carries with it the reconciliation of Jew and Gentile in one body, the Church (Eph. ii. 16); yea, that it is so far-reaching as to ultimately bring about the reconciling to God of "all things in heaven and earth" (Col. i. 20), but these great topics are subordinate to his supreme object, the immediate reconciling of sinners to God. Again let us learn from his *persuasiveness*. In 2 Cor. v.-xi. he describes his ministry: "On Christ's behalf therefore come we as ambassadors: God, as it were, making entreaty through our lips: on Christ's behalf we beseech (men) to be reconciled to God." Notice how *urgent* a ministry it is, the

* Prof. Wm. James, *Varieties of Religious Experience*.

ambassador stoops to plead! Behold now is the time of loving welcome, behold now is the day of salvation." Let us learn also the secret of his power from such words as these, addressed to the same church: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. ii.). Never for a moment did this extraordinary evangelist forget that though Paul plant and Apollos water, it is God alone Who giveth the increase." He wrote, he taught, he preached, he planned his missionary travels in entire dependence upon the Holy Spirit, "the Spirit of Jesus" (Acts xvi. 7 *RV*), who filled him and used him.

All this is for our learning and encouragement. Admittedly, the times are difficult; unbelief and indifference are sapping the life of the churches, organisation is mistaken for efficiency; conversions are rare, and indeed are little expected, while worldly attractions are pressed into the service of that Kingdom of God "which is righteousness, peace, and joy in the Holy Ghost." One chief cause of this defection is the palpable lack of "the gospel" in our pulpits; problems, social, political, parochial, are discussed Sunday by Sunday with earnestness and sincerity, but "the hungry sheep look up, and are not fed." Men tire of God's messengers who fail to deliver God's message of salvation, and gradually cease from public worship.

Beside these transient hindrances, we do well to remember one that is not transient, for it lies deep-rooted in human nature: "the offence of the Cross" (Gal. v. 11) has not ceased. It is true that it no longer lies where it did; Calvary is transfigured, the squalid horror of crucifixion is lost sight of in the splendour of the self-sacrifice of the Son of God. But the offence lies here that the word of the Cross, applied by the Holy Spirit, convicts of sin, sweeps away all ground of self-righteousness and every shred of personal merit. Sin is seen in the light of the Cross, compelling the cry: "God be merciful to me a sinner." That is repellent to the natural man. "The offence of the Cross" does not cease until we are saved by the Cross, and then we "glory" in it, as St. Paul did (Gal. vi. 14).

Our hope lies where it lay nineteen centuries ago. We cannot wait for another Paul with his wonderful gifts; he has no successor, nor is one to be desired: but we can wait upon God, constantly and confidently, that He would raise up, particularly in our Universities and Theological Colleges, men and women possessed of the Apostle's threefold secret—"the word of the Cross," the gift of personal appeal, and whole-hearted reliance on the Spirit of God.

WEMBLEY AND THE ALLIANCE.

The Exhibition for a time
The "ear" of our Colonial life!
The Alliance whispering in that "ear"
News of a Great Salvation, rife,
With Pardon, Peace and Power, procured
By all Christ on the Cross endured.

India and each Australia,
New Zealand, Canada, Malay,
West Indies and South Africa,—
All lands where British Rule holds sway,
Hear thou—as through a human 'phone,
How Jesus Christ died to atone.

Were Angels asked, as they looked down
On the Great Show, with holy eyes,
Methinks the answer quick would come,
That 'mid the manned wealth, men they prize,
Of all the Halls of Empire trod,
QUALITY STREET—its House of God.

WILLIAM OLNEY.

Reunion Notes.

Evangelism Messrs. Thomas & Cowan are publishing a series of books on Modern Evangelism. All we have seen are inspiring. The writers do not by any means think alike, but all are keen on the winning of souls for Christ. A Church that is not evangelistic does not discharge its mission and it is now recognised that much of our present-day slackness arises from the inability or unwillingness of the preacher to go straight to the centre and appeal to men and women to give themselves to God. The death of Christ as the one and only sacrifice for sin is ruled out of too many modern pulpits. The practice of the Apostolic Church is abandoned in favour of expositions on ethics, history and literature. This must be ended if the world is to be won for Christ. The paralysing hand of something like worship of phases of contemporary thought lies heavy upon ministers, who forget that St. Paul in his day had to face similar opposition. To one class the Cross was foolishness—to another a stone of stumbling. To the Apostle and all who shared his thought it meant salvation realised in experience because it brought man into communion with God Who forgave them their sins through Jesus Christ their Saviour. It is strange that men are striving to explain away "the forgiveness of sins" in the Creed and to reduce it to something very different to its real meaning. The Rev. J. Chalmers Lyon contributes a sermon on "The Modern Evangelistic Address." In its introduction he tells us "God's cure for the world's evil is the Gospel, and the heart of the Gospel and the whole of the Gospel is Jesus the Son of God. Jesus meant Saviour. That is the name He deserves." In the address itself he deals with the Gospel as deliverance from what St. Paul calls "your vain conversation," or more literally and intelligibly, "Your empty life." "The empty life—empty of God, empty of hopefulness, of inward peace and outward service."

How Christ Enriches Life Christ enriches life by putting us in possession of the "true riches." By man came death; by the Man Christ Jesus came Resurrection. "The unique glory of His stainless character was never laid aside, not even shaded for one instant of time. In Him was no sin. He did always the thing that pleased God." "I know that some would assert that if His Omniscience be laid aside then He was liable to ignorance and error and, therefore, His teaching is in no sense final and authoritative. A word on this vital point. Had His teaching been given forth in the days of His immaturity when He was growing in knowledge, and had it been the product of His voluntarily limited powers, that suggestion might have had some shadow of justification. But we must remember two things, the thirty years of silence and preparation, and the descent of the Holy Spirit upon Him in His baptism, when the silence was about to be broken and the preparation was completed, gave not the Spirit by measure to Him." We are thankful to Mr. Chalmers Lyon for putting this argument so tersely and convincingly. Much loose thinking arises from men not facing fairly the facts of the Gospel record which we cannot go behind. The message of Christ has stood the test of centuries and is standing it to-day, and for us the real test of our belief is whether He is to us God or only perfect man. No amount of human perfection can ever make the creature—the Creator, and that is what we are asked to accept when we are told that Our Lord differs from the Divinity in man only in degree. We are heartily at one with the preacher when he says, "The great enrichment is that He gives Himself. "As many as receive Him." "Behold I stand at the door and knock . . . open, and I will come in," "My Father and I will . . . make our abode with him." Fellowship with God. This is the purpose of creation. This is paradise regained. Everything else is contained in that. Here is the hope of glory; here is life everlasting. Here is everlasting blessedness and growth from glory to glory in the Father's House. Here is enrichment for the life that now is, and for that which is to come." We are thankful to have this outspoken appeal. It rings with the spirit of the New Testament. It

shows man's real relation to the Saviour and thrills the reader, as he dwells on what the Lord has done for him. Had we more of this type of preaching the Church would be consumed with zeal for the spread of the Kingdom of God through the salvation of souls.

"The Salvation of Souls" A well-known minister recently said, "I never use this phrase. I object to it very much." We confess we do not find it easy to associate the pastorship of a Church with the holding of this opinion. The Albert Hall has been packed night after night with crowded congregations of men and women listening to the addresses of Gipsy Smith. True preparation by prayer and organisation had been made for months for the mission. Those who attend know what to expect. They hear straight talk from a simple man who is on fire with love for God and human souls. He delivers a straight message. He talks heart to heart and strives to bring his hearers away from self to God. We have heard much of the Albert Hall being filled for some meetings with representatives from all parts of England who came to listen to addresses from well-known leaders of thought. Is there any topic other than the proclamation of the Gospel of Christ could bring the vast audiences to one of the largest public halls in Europe? There is no sensationalism—nothing of a novel character to attract them. They hear what most of them have often heard as forcibly spoken. "The old story of Jesus and His love." The whole character of the meetings is evangelistic and the crowds prove a hunger and thirst after God on the part of many, many thousands in London. We may have to listen to comments on the Gospel "being played out." What else but the Gospel could draw these multitudes in mid November to the Albert Hall? We hope that the meetings will mark the beginning of a great movement in every part of Great Britain for more intensive evangelism. Those who lead and those who follow may expect criticism. But they must close their ears and eyes to everything but the imperative duty of winning souls for Christ. They must care nothing about the sneering superiority of the materialistic scientist or the offensive attack of the philosopher who has abandoned simplicity for what he cannot himself understand, much less help others to understand. The mysteries he expounds remain mysteries unexperienced in life. The mystery of godliness on fire by the Evangelist translates life and saves men from sin. It always works, because its way is as straight and plain in the heart of the surrendered man as the course of the sun in the heavens.

Evangelical Truly strange are the uses to which words have been put. In the advertisement of a new journal published under the auspices of the Anglo-Catholic party we read, "There is nothing in Anglo-Catholicism that is not truly Evangelical." In the parent journal of the new departure we read weekly long accounts of Requiem Masses and we wonder where in the Gospel are found authorities for the support of this practice. We read of an exclusive view of the Church which is identical with that of Rome, in all respects except the acknowledgment of the Pope as Vicar of Christ. Sacerdotalism which is foreign to the primitive Church is expounded as part of the Gospel message, and as in the Medieval Church the Priest is the keystone of the whole system. The worship of the Virgin and Saints is openly advocated and nothing can be more opposed to the all-supremacy and all sufficiency of Jesus Christ, than the doctrines openly taught as Anglo-Catholicism. The promoters of the movement are well aware that British Christians love the word Evangelical, and consider it to be the just title of those who proclaim salvation through Christ alone and the unmediated access of the sinner to the Saviour. It is not to be wondered at that those who practise everything excluded by the formularies of their Church should now try to hide their illegalities behind the appropriation of the word Evangelical as descriptive of their teaching. English people are tolerant of much, and shrug their shoulders when they see what appears to them to be most disingenuous, for they believe that truth will prevail no matter how loud its enemies shout and misrepresent. They know that it is impossible to convert a circle into a square, and the attempt to make Anglo-Catholicism equivalent to Evangelicalism is just as impossible. There is all the difference in the world between corrupt following of tradition and allegiance to the teaching of the New Testament. We regret that those who

profess and call themselves Christians should stoop to the endeavour to blind men's minds to fact by attempting to label themselves Evangelical when they know that they have abandoned all claim to the title by adopting that which all Evangelicals reject.

Bolshevism Attempts are being made to represent Bolshevism as a form of national government to which Christians may give their approval without sacrificing their Christianity. We all know the old adage that fools may contest about forms of government with the conclusion, "whate'er is best administered is best." Bolshevism under the Soviet Government is based on the negation of Christianity, and as Mr. H. W. Gerrit said in a letter to *The Times*, "the last objective of Bolshevism which lies behind the Soviet Government in Russia, is the complete elimination of every form of Christianity from the world and the substitution of a world-wide atheism." No one familiar with the administration of the Soviets can doubt this. The martyrdom of Bishops and Priests shows the manner of administration. The public processions organised in which the most sacred truths of Christianity are ridiculed and the writings in the official Bolshevist press make this plain. No matter what visitors who are shown what the Bolshevists wish them to see may say, there is a body of evidence from Bolshevist sources that proves indisputably the hatred of the men who now rule Russia for Christianity in every shape and form, and their steady determination to crush its manifestations and profession by the Russian people. When a Government has done to death eight thousand ecclesiastics of the Church that claimed the allegiance of the people, little more can be said in proof of the fact that Sovietism means hostility of the bitterest type to the Faith we hold. The spiritual welfare of Russia depends on the people being freed from the men who have usurped authority and keep the millions of their fellow citizens under a groaning tyranny, far more terrible than any the world has seen in modern times. It combines all the despotism of the worst forms of autocracy, with declarations that it knows to be false when it claims to be in any sense representative. The little finger of Bolshevism is thicker than the loins of Tsardom; and instead of religious freedom being granted to Russia, we are in the presence of a tyranny that crushes spiritual liberty and makes atheism the only possible form of belief to those who profess to stand well with the groups who have all power in their hands. We cannot understand how men in this country are blinded by political theory to obvious facts. It is an additional proof of the power of obsession over reason and the compelling influence of sectarian spirit over the power of observation.

Bolshevism in England It is unfortunately true that even in England some who are ministers of religion consider it to be their duty to defend the Bolshevist system, and to strive for its establishment in this country. They may profess honestly their hatred of the persecution of Christianity in Russia and at the same time support the Russian rulers. They are blinded by party passion to obvious facts. The Clergy and Ministers of Religion are as a rule rightly slow to introduce into the pulpit anything that savours of party politics. But Bolshevism is a menace to all spiritual religion. It is the apotheosis of tyranny and atheism as the governing factors in life and thought. We are therefore glad when men like the Rev. Charles Clark, Rector of all Hallows, speak their mind clearly and show that anything like the palliation of Bolshevism strikes a blow at the foundations of Nations that desire to love truth and righteousness. No bargain for material advantage can possibly compensate for the surrender of principles that are bound up with the possession of Christianity. It is possible to dishonour God and be unpatriotic in national affairs. Patriotism is not enough—still less patriotism based on mere material gains. England owes her world position to her adhesion to Christian ethics and it will be a sad day for the Empire when her citizens abandon the duty of standing for Christianity in its national policy in order to make money by its surrender. Esau is not the only person or body of persons who have sold the birthright for a mess of pottage. There is often no place for repentance in the life of communities.

Malines In spite of all that has taken place there is strong probability of the renewal of conversations with the papal members of the Malines Conference.

Lord Halifax and Dr. Kidd believe that there is hope of bridging the difference between Rome and England, but Dr. Gore believes that there is none so long as Rome holds by her dogmatic system. It is time that the English people should make their voice heard. Is the Church of England a National Church or is it an Anglo-Catholic sect in the nation? Have the Bishops the power to lead the Church of the Nation to the brink of an abyss that will threaten the destruction of all that is distinctive in the history of the Church of England in its return, at the Reformation, to the Faith of the Gospel? It is all very well to say that Christian people should be ready to discuss their differences. So they ought, but by what authority have the Bishops—for the Archbishop of Canterbury has carried the Bishops with him—the right to discuss what must involve terms of surrender to the papal terms? When Rome has shown that her system is capable of modification in the direction of accepting New Testament truth and is ready to abandon the position taken by Pius IX who said, "I am tradition" there may be some reason for the "conversations." Rome has shown no such readiness. On the contrary she prepares to resume the sessions of the Vatican Council and it is freely stated that the Assumption of the Virgin is to be made an article of faith. The controlling power of the Anglo-Catholic section that works for reunion with Rome over the policy of the Church of England is seen in the Malines Conversations. We believe that the Archbishop of Canterbury is alive to the deep and wide cleavage that exists between the Churches of Rome and England, but we think that he does not estimate the danger he incurs by favouring in any way Conferences that must seem, and cannot but seem, in the public eye to be an abandonment of Christian principles. Lord Halifax (who is behind these Conferences) and his supporters make no secret of their acceptance of Roman teaching that is rejected by the Formularies of the Church of England. The Pope maintains the essential universality of vatican claims. This means that the public runs the risk of accepting the position:—"The Archbishop of Canterbury knowing what Lord Halifax and his party teach and what the Roman Church proclaims is ready to support conversations with a view to reunion on this basis." There is every danger of this view prevailing in spite of the Archbishop's disclaimer, that the opinions of Lord Halifax are shared by English Churchmen as a whole.

Liverpool Cathedral Much comment has been made on a statement by the Bishop of Liverpool that the Cathedral would be set apart on certain days for any minister in the diocese to exercise his ministry there. This was presumed to mean that all who are Ministers of Religion, irrespective of denomination, would be free under proper regulation to utilise the Cathedral. It is clear that no such intention was in the mind of the Bishop, who desires to have the Mother Church of his Diocese made use of by all the Incumbents of the Diocese so that it may be something more than a Mother Church in name. He hopes that the Cathedral, which is a great building, may be filled with a great spirit. Very many Evangelical Christians—in fact we may say the great majority of Evangelical Christians—would rejoice if the National Cathedrals were open to all duly recognised Ministers of Religion on great occasions for the exercise of their ministry. The day ought not to be far off when the National Church will see that it owes this duty to Catholicism in the true sense. We hear much of discussions on Reunion, but something more than conference is required to display the essential unity of those who are members of the body of Christ. When we recall the comments made in the sacerdotal press on the broad interpretation of the words of Dr. David we can see what holds back the more generous minded of the Bishops. They fear dissension within their own Church more than they value the approval of the majority of British Christendom. As long as an aggressive and assertive section of the Anglican Church makes its influence felt among the Bishops, we fear that there is little hope of more than occasional courtesy to non-Episcopalians.

The National Church We see in many quarters the growth of a feeling that since the Church of England has now its Church Assembly, it has become one of the many Churches in the country whose affairs are only of concern to its own members. This is not the case. No measure that has the force of law behind it can be carried into

practice although adopted by the Church Assembly until it has received the approval of Parliament which is the guardian of the rights of the people of England. The Church Assembly exists for the purpose of enabling the National Church to promote well-digested legislation which does not infringe the rights of the people of England; in such a form that Parliament will not have to discuss it in detail. Parliament has an effective veto on its measures and has an Ecclesiastical Committee that discusses in detail all that is sent up to it with a view of discovering whether or not it infringes the rights of citizens. This must never be forgotten. The Church has not in any sense ceased to be National because it has a statutory Church Assembly, and all citizens possess precisely the same rights that they had before. Even Churchwardens need not be members of the Church of England. It is well that this should be borne in mind and that the growing opinion that the Church has been freed from State control and that Parliament has been excluded from interference should be understood. It is the policy of some Churchmen to ignore the real basis of the Enabling Act and to make claims for the Assembly that are not in keeping with the terms of the Act, that regulates all the proceedings of the Assembly. No act of the Assembly has the force of law within the Church of England until the approval of Parliament has been obtained. In the all-important matter of Prayer Book revision, with the danger of the admission of doctrines into the Book of Common Prayer that were rejected at the Reformation, this limitation of the power of the Assembly is a matter of first rate importance.

Dr. J. D. Jones on Free Church Principles

Dr. J. D. Jones has declared that Free Churchmen hold certain great Truths in trust, not only for themselves, but for the whole Church of Christ. They stand for the priesthood of all believers. "We have an Advocate with the Father, Jesus Christ the Righteous, and we need no other." All Evangelicals agree with this. They will also accept his assertion that Christianity has no priests. The sacerdotal claim would limit the admission into the Court of the King of Heaven. But into the King's Chambers there is an open door and over it the words, "Whosoever will may come." Free Churchmen also stand for freedom of worship, and however much he and his friends might wish to have on occasion a liturgical service they declined to be bound to its use. Referring to the Malines conversations he said, "He did not think that there was any possible ground between the man who held the Evangelical view and the man who held the Catholic view. Free Church people were the logical Protestants, the true children of the Reformation. They heartily believed that salvation was not by sacrament, but by faith; not by works, but by the free grace of God. They of the Free Churches stood as guardians of that great evangelical succession, for Luther's great cardinal position. They stood for the old Truth, the great Truth of justification by faith, of the evangelical conception of the Christian religion." We are thankful for this outspoken utterance, but we are also glad to know that many thousands within the Established Church accept the position taken on Luther's principle. Until recent years there was no doubt that this was the doctrine of the Church of England. It is still the doctrine of its formularies and when the wave of sacerdotalism has passed, we hope that there will be no cleavage between the British Churches on this point.

Home Reunion

It is sad but true that as the months pass the hopes of the fulfilment of the wider vision of the Lambeth Conference as regards Home Reunion become more shadowy. The uprising of faith that followed the Conference has not been followed by the success that was expected in many quarters. The reason is clear. One section of the Church of England has its eyes fixed on Reunion with Rome, and anything that is likely to interfere with that reunion is denounced as the setting up of Pan Protestantism which is even more distasteful than Protestantism itself. The other section—representing the convictions of the vast majority of lay Anglicans, desires to see reunion of British Christianity. It recognises the essential unity in Scriptural Truth and Spiritual Freedom of the Anglican Church and the Free Churches. The Lambeth Appeal with its broad spirit encouraged them to believe that obstacles existed to be overcome and that no vital question of principle divided the British Churches. They thought

that the Resolutions were subsidiary to the Appeal and were capable of a double interpretation. It was very soon seen that the question of Orders was fundamental with the Anglo-Catholic section and that no attempt at union without re-ordination would be acceptible to them. They and they alone block the way, and we have reached something like an impasse. The issue of the most widely circulated Anglo-Catholic Press and the utterances of its leaders prove that they will not yield what they believe to be fundamental principle. We cannot agree with them, for what they proclaim to be fundamental involves a theory that is opposed to the whole spirit of the New Testament and early Christianity. Sacerdotalism is involved in Apostolic Succession, and Evangelical Christianity will have none of this, for it is loyal to the teaching of Our Lord and His Apostles.

Fundamentalism It is of the utmost importance that those who stand by Fundamental Christianity should be sure of their ground. So many of us have beliefs that commend themselves to us and are not and have never been universally held by the Christian Church. The right of private judgment does not carry with it the right of imposing individual convictions on all Christians. The Rev. Graham Scroggie has recently discussed Fundamentalism as presented by certain American writers. Mr. Scroggie is one of the best known expoents of Keswick teaching and his words deservedly carry weight with those who desire to follow the New Testament message. He says "any one who fairly interprets and wholeheartedly accepts the Apostles' Creed is loyal to the Evangelical Faith and trust; and on this basis we should take our stand, close up our ranks, and engage with courage and confidence all who call any of these great truths into question." There can be no doubt as to the second century origin of this Creed which can be proved by most sure warranty of Holy Scripture. He goes on to say that certain pre-millenial Advent views have been made a test of Fundamentalism and asserts that these views, although accepted by him, are in no sense fundamental for "many great and good men of the past and present who have rung absolutely true to the fundamentals of the faith, have not been able to accept this view of the Advent; and although we may fail to appreciate their point of view, we must ask, can that command respect, their orthodoxy and devotion to Christ?" He adds "The same must be said of the matter of inspiration. If you demand that I subscribe to your theory of inspiration, I shall decline, but I am not on that account a Modernist. No, it is enough that Evangelicals agree on the fact of the unique and exclusive inspiration of Scripture, leaving theories to the enlightened judgment of the individual." These are straight words that need to be pondered. There are limits to Evangelical belief as there are to all other forms of confession, but he is no enemy of the truth who desires to bind on men burdens greater than those imposed by loyalty to Christ and His Teaching.

Christian Science The error of Christian Science may or may not be on the increase. Men and women are inclined to revolt against prevalent materialism, and to take up a position that is opposed to experience and revelation. For a time closing the eyes to proved fact may give comfort, but the day comes when such opposition is bound to have a terrible reaction. It is quite true that Christian Science proclaims the goodness and love of God Who is the great reality. We all agree on this. But on the other hand we see round and about us sin, disease and suffering, and no amount of intellectual subtlety can rid us of their existence. We cannot think ourselves out of them. It is doubtful how far Mrs. Eddy believes in the Personality of God as distinct from Him as a Principle. We hold that God is all that Christian Science says He is, but we at the same time accept as true what is unpleasantly inconvenient in experience. For Christian Science sin is the creation of the mortal mind and its care for sin, disease and suffering is to believe them to be unreal. Dr. James Black, in an excellent article on the subject in the Free Church of Scotland "Record," says "To me the most obnoxious part of Mrs. Eddy's 'Christianity' is the degrading suggestion—more than a suggestion—that Jesus left for us an incomplete and inadequate revelation, which needed the appearance of Mrs. Eddy to make it either plain or perfect." We have done our best to understand *Science and Health* and have found ourselves unable to grasp its philosophy or to understand

the ruling ideas of her Scripture exegesis. As Dr. Black remarks, "They say that you may prove anything by texts from the Bible, but when you twist the meaning of the texts themselves you can prove that light is darkness." Many who have tried honestly to examine the basis of Christian Science can neither discover it in Christian Revelation nor find it in scientific discovery. "It is a kind of beautiful fiction one reads. Human experience is too big a thing to be covered by this narrow system."

The Gospel. A true observer of Church history says: "When conscientious people, thinking reform any point of view in the exclusion of other points of view you may conclude that it has dangers contained in it." To-day social Christianity is being proclaimed as the true message of the Gospel. We are told that the great work of the Church is to right social evils and to combine all its forces for their removal. In fact, in many quarters such great stress is laid upon the duty that everything else seems forgotten. Social betterment becomes the end to the forgetfulness of the real motive and to the realization of the fact that we must serve men to serve. There can never be any real advance of the Kingdom of God until His servants first recognize their individual responsibility to Him and strive by every means in their power to serve Him. The removal of all social evil is the aim of all Christ men, but it is incidental to their devotion to their Saviour. They work because what is evil displeases Him, and do all in their power to show themselves His true followers by laboring to do away with what is foreign and opposed to His Will. But their constructive power proceed from a deep love of God and are not the sole end of their life in Christ. The closer they live to Christ the more effective will be their social work, for the great aim will be to enlist everyone in their campaign who are like minded in the surrender of themselves to the claims of Christ. The great practical objective of the Church ought to be to win souls for God and build them up in their most holy faith. When this is being done social problems will be lived by men who are true to their Saviour. We are all saying that there is not a social work to be done by the Churches. There is such a work, but it is not its main work. That work is the salvation of souls who will be the most effective workers for God in the social sphere. The tendency of the age is to subordinate this activity to outside duties that very often lose sight of the great end of the Church.

The Kingdom. The words Kingdom of God or Kingdom of God are employed in so many senses that we are in danger of forgetting that they really mean "the Christianizing of all the relations of life, making the law of Christ supreme and regulative in all things, domestic, social and ecclesiastic." How can we make this law supreme? First, by accepting it ourselves as regulative in our individual life. To do this we must surrender ourselves to Him and make Him not only our great Example, but trust His Holy Spirit to be our Guide. Then we must combine with other like minded surrendered men and women by showing in the beloved community —the Church—that we are determined to live for God and to co-operate with all our brethren in winning others to Him. The most effective work for social or any other reform is attained by advancing spiritual interests. A man can only truly love his brother man when he loves God. It is quite possible to become so enamoured with the activity and altruism of social reform that the love and worship of God are forgotten. It is not too much to say that many men fail to reach the highest through becoming immersed in the second best and their lives are not nearly as permanently valuable as they might be. The primary duty of the Church is to promote spiritual interests in the belief that by so doing it can help forward every humanitarian movement. Spiritual forces are the most permanent and pertinacious. Their full effect cannot be measured and they supply the driving power behind movements of reform. If the Churches by concentrating on Social reform and community social life lose sight of the task entrusted them by God, they will fail hopelessly. Their social work will languish and their spiritual work will become atrophied. This lesson needs to be learned by some ardent spirits who believe that by abandoning the spiritual appeal and devoting themselves to organized social reform they will bring in a reign of righteousness which can be called "The Kingdom of God."

German Hatred A permanent friendship between Nations cannot be anticipated if the Christian Churches preach hate. We are thankful to see the decline of the spirit of hatred among our own people. They do not wish to reprove Germany and have no desire to pursue with vengeance individual Germans. It is therefore a grief to us to meet in the Organ of the German Baptists—*Der Wahrheitszeuge*—a painful article. Most of one of the contributions is a heartening spiritual appeal to German-Christians to seek moral and spiritual renewal at the hand of God. We sympathise with the earnestness and directness of the language, which is as applicable to English as it is to German Christians. But when the people of the allied Nations are mentioned they are described as loathsome lepers. Such a diatribe can do no good. The day has gone when the terrible passions roused by a war in being might serve as an excuse for language of this character. We are all desirous that good relations should exist between Christians of Germany and England. In every direction there are manifest proofs that this spirit actuates the best thought of the Churches in both lands. The strength of national feeling is strong and remarks such as we describe create barriers that ought not to be raised. We cannot be honest when we profess to hold as brothers those with whom we were lately in conflict and share with us our faith, if we use the speech of the gutter press in speaking of late enemies. We notice that the article says Germany is responsible for her present suffering. "It is our own fault that we remain so deep in the mire, for in the war we have forsaken our God and deified man in the highest degree." It must also in fairness be said that the writer states frankly that God "laughed and we sank before all the world as outcasts." We hope that the vast majority of German Christians will avoid the error—which is in fact an un-Christian fault—of balancing their own self abasement by denunciation in coarse terms [illegible] the nations who overcame them in the conflict; that has changed the whole life of the world.

The late Bishop of Durham The sudden, unexpected death of the Rt. Rev. Dr. Handley Dunelm Thompson deeply grieved the World's Evangelical Alliance of which he was elected a Vice-President while [illegible] was elected to his interest. He proved in many ways the longing for the closer unity of Evangelical Christians and long before he became a Bishop he manifested the keenest interest in the Alliance. Many will remember the address he delivered in the Queen's Hall at our 1919 annual meeting. There he pleaded earnestly for the maintenance of Fundamental Christianity. "It does not suffice for us, at any rate, when men say they believe in the Living Christ. No; it is the Risen Christ in whom we believe. There is a difference. The Risen Christ must be living; the living Christ need not be risen. It was the Gospel of the Risen Christ that revolutionised the hearts and lives of the primitive disciples. It was the Gospel of the Resurrection that was the message of Apostolic times. . . . Because the World's Evangelical Alliance stands for the Primitive and Apostolic Gospel, the Evangel of the Manger, the Cross, and the Throne, the message of complete and universal redemption, which I have endeavoured to define this afternoon, I am standing here to-day with the World's Evangelical Alliance." No wonder a man with his outlook and warm and generous heart was beloved by all. The crowds that assembled in the open air meetings on Douglas Head listened to him with the certainty that he had a message from God to them. He is now with the Master he loved and served. His own Church—the whole Church Militant here in earth—is the poorer for his loss, but his life and words are a call to more wholehearted service on the part of those who remain to carry forward the message so faithfully delivered by him.

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World Mission Notes.

Universal Call to Prayer

During the First Week of the Year the World's Evangelical Alliance is privileged under God to girdle the world with a chain of Prayer. From Portugal in the West to Japan in the East the servants of God in the old world join in unison, to ask Him to bless His work, and to extend His Kingdom. In the New World, from Canada in the north to the Southern American Republics fervent petitions are offered to God by those who have discovered that prayer ardent opens heaven, and lets down a shower of blessing to those who cry to Him. In Australia and New Zealand the same programme is adopted, and there is nothing like the Week of Prayer in its international and inter-denominational aspects. Men of many races, many tongues, and diverse aspirations unite as servants of the King to acknowledge His Lordship, and to consecrate themselves to His work. There is a brotherhood deeper than that of any earthly tie in the common prayer that is offered. All recognise the confusion of the times, the complexities of civilisation, that is becoming so material that men are losing their grip of the spiritual basis of life. "Only God can help us. Let us pray" is the spirit in which they assemble. "We cannot doubt that the Spirit of God is abroad in the world; this is the assurance of our Lord Himself. It is the Divine Spirit that is making men discontented with conflict and division, and quickening their hope and purpose toward a better order on the earth." The cry is "Thy Kingdom come."

In Many Tongues

Before us lie a number of letters from many lands on the Continent in French and German, in Czech and Spanish, as well as in other tongues; the same thoughts will fill the minds of those that pray. From China comes the news that some 8,000 Churches, in addition to other organisations, receive copies of the programme. From India, we learn that this Universal Call to Prayer is to be circulated to the Churches and Mission centres. In Africa missionaries and their flocks will pray in unison. In America the co-operation of the Federal Council of the Churches circulates the Call, and it is not too much to say that never in the past was the desire for united prayer on the part of those who are preaching Christ and Him crucified more widely felt. It is a great occasion, that has been blessed by God during three-quarters of a century, and the World's Evangelical Alliance thanks God for the privilege of being able to organise and carry through this work on a scale that was impossible even a quarter of a century ago. Christians are realising that prayer is not only the privilege of the children of God, but a necessity. If God's work is to be done as He would have it done. There is no man living who can understand all the languages in which prayer is offered. Our Father understands all, and will answer the cry that comes from the hearts of His children, no matter what their race or tongue may be.

Those who Pray

When Christians unite on their knees as knees true unity exists. There is no room for division when a common need calls God's children to pray the same prayer for their common needs. In the signatories to the Call we see the underlying unity of the Christian Church—the two Archbishops of the Church of Ireland, eighteen English Diocesan Bishops led by the Bishop of London, Irish and Scotch Bishops, thirty colonial Bishops, the Chaplain General, the Scotch, English and Irish Moderators of the Presbyterian Churches, the President of the Wesleyan Conference, leaders of the other Non-Episcopal Churches, the permanent heads of the National Free Church Council, the chief officials of the great Missionary Societies, the Student Christian Movement, the Young Women's and Young Men's Christian Associations, and the Keswick Council all join in the call. We do not know any document of an interdenominational character that is so representatively signed with a request that Christians should join in a definite act. And we are not surprised that this is the case. We have discussed in Conferences—sectional and united—Church Reunion. The Churches still remain divided.

Nothing but the Spirit of God working in the hearts of His people will bring about Christian Unity. All know that this cannot be when we humble ourselves before the Throne of God. To Him we give the glory, from Him we seek our help. We are assured that He will be with all those who wait January waits before Him in supporting their petitions.

Roman Catholics and United Prayer In a striking article in the October "Contemporary Review," by Mr. R. Gordon George, who claims to write with the approval of "the highest authorities in the Vatican," he makes a statement that is surprising to those who are aware of the practice of Roman Catholic Ecclesiastics in this country. "There are many (Roman Catholics) who refuse to say 'Our Father' with a Protestant or join in any general works of mercy; and make, in fact, an approach to Pharisaism which neither Canon Law requires, nor courtesy approves, and outsiders are innocently involved in their confusion." We are surprised by the assertion when we remember the order of the Roman Catholic Church that its members should cease co-operating with Copec on account of common Prayer, the refusal of Roman Catholic Civic Authorities outside London—in accordance with Ecclesiastical orders—to attend official services in Protestant places of worship; and the refusal of Roman Catholic Priests to join in the Lord's Prayer with Protestants, although they are willing to stand and join in silent prayer. As we are dealing with the subject of world prayer we deem it our duty to draw attention to what seems a new departure in Vatican policy as expounded by Mr. Gordon George.

"Too Late" Miss C. A. Gollock, in the "Missionary Herald," tells the story of the comparative futility of the life of a gifted friend who was always "Too Late." She never intervened until the moment for successful intervention had passed. To-day no greater revolution is taking place than that of the position of women. What has happened in Western lands is occurring in the East. Doors are being opened for women that were formerly tightly closed. Will the Christian Church take advantage of the opportunity before it is "too late"? The influence of women on religion cannot be over estimated. They have in their hands the religious life of the oncoming generation. [illegible] sectarian self-satisfaction we shall have the opposition to the entrance of the Word of Life strengthened, and fresh barriers erected. The call loudly is for the help of our womanhood to consecrate itself to the service of the Cross among their sisters who do not know Christ. Their culture must be comparable to the highest culture in educated India. We are by no means blind to the dangers of making a mistake and the delaying factor in the selection of women missionaries, but we ought to have in these days of higher education a considerable proportion of well-equipped women among our Missionaries. We have some who have done great things for God, but the need is greater than the supply of such women. The Church cannot afford to be "Too Late."

Death of a Great Indian At the Annual Meeting of the Alliance in 1923 Joel Wain Lall, "Wallie" of Delhi, spoke. He told us that his speech must be brief, in accordance with medical orders. What he said came from his heart, and many of his audience felt that this earnest and devoted student was weak in body, although strong in spirit. He has now passed to be with his Saviour, and the Indian Church loses one of its finest scholars and most self-denying leaders. He deliberately refused a Scholarship that would have been his if he would enter the Indian Civil Service, for he was convinced that the call to preach the Gospel would never permit him "to shrink to the dimensions of a Civil Servant." All he had and was he laid on the Altar of the Cross, and in teaching, open-air work, and the study he gave of his best to his Master. For the three years before his death he was employed as Chief Reviser of the Urdu Bible for the British and Foreign Bible Society. He is described, by one who knew him intimately, as "Our greatest yet with least pretence. And, as the greatest only are, in his simplicity sublime." Such men are the best defence of Christian Missions. They, being dead, yet speak.

Kikuyu The death of Dr. Weston, Bishop of Zanzibar, revives memories of a controversy that has had wide-reaching effects. It may truly be said to have been

in one sense the extent of the Lambeth Appeal for Christian Union, and without being considered in any way entitled to the enmity of Dr. Weston we may say that the Resolutions which have done so much to block the way to effective response to the Appeal are largely due to his point of view. The late Bishop of Zanzibar was a man of striking personality. He was devoted to his missionary work, and was a born leader of men. He interested for the good of his people, and made a deep impression on all who worked with him. He was in social intercourse or personal discussion entirely free of a sectarian, but his conception of the Christian Church, as determined by a theory of Apostolic Succession, and a view of Catholicism which was anachronistic, forced him to take a line of action that resulted in the isolation of the Anglican Communion from other Churches that are as truly Churches of God as his own Church. No foreign Bishop has ever occupied the place he won for himself in the home Anglican Church, on which he has impressed his character very deeply. We wish to remember him as the self-sacrificing soldier of the Cross, the man who fought faithfully modernist conceptions of the Person of Christ, and the patriot who did his work in the war without advertising himself. His death may cause changes of far-reaching consequence in the African Mission Field, for his leadership of his own school of thought will be hard to supply.

African Missions *The International Review of Missions* has a thought-provoking "Ten Years' Survey of Africa." It tells of progress and dangers to which the missionary enterprise has been subject. A new Africa is arising, and fresh problems have to be faced. "Self-determination" even in the Missionary World has in it a great deal of explosive matter, and the cry for native self-governing Churches may be too readily heard and granted. "There are indications in letters from many parts of Africa that where devolution has been too rapid, and responsibilities have been transferred to those not yet prepared to meet them, results have been unsatisfactory, and steps have had to be retraced." "Hasten slowly" has been forgotten by those who consider that theory is always identical with principle, and it is better to wait until communities have developed sufficient self-reliance, and thrown up a supply of competent leaders, before giving them so-called "rights" which they are not able to convert into the discharge of practical duties. We too often overlook the fact that gradations of governing capacity mean a few to fulfil functions that can only gradually be entrusted to those who have not had any opportunity of learning the difficult task of self-government. Something more even than mere intellectual enlightenment is needed for progressive advance without Missionary guidance.

The Growth of African Christianity A few figures will show the great advance that has been made during the decade from 1913-23. In Nigeria C.M.S. communicants have increased from 11,540 to 28,815, and baptized Africans from 35,759 to 106,696; a total community, including those under instruction, has grown from 52,163 to 157,490. The Communicants of the American Presbyterian Board have grown from 6,654 to 29,655. In the Congo area in 1916 there were 23,000 converts, in 1920 more than 50,000. These figures speak for themselves. For our part we are slow to judge spiritual results by mere statistics, but statistics are a guide, when on a sufficiently large scale, to the growth of a Mission Field. Africa is open to Missionary effort. The Missionaries realise their opportunity, and the Ten Years' Survey will make its readers "Thank God and take courage," for they will understand from its balanced statements that Africa for Christ is no longer a mere dream.

Two Thoughts on Africa The restrictions on German Missions in the British Colonies and Mandated Territories have been removed. We are glad that the time has come for this step. Excellent work has been done by German Missions, and the removal of the necessary ban upon them will once more admit their agents to work among the people. North Africa still remains most incompletely occupied. Its great Christian past compared with its present state is a reproach to those who believe that the Gospel must be preached to all nations. We know that opinions differ as to the real causes of the downfall of the North African Churches when faced by the Moslem invasion. New organised communities are springing into being on the south of the Mediterranean, and Evangelical Missionary agencies have a clear duty here. On the north and west of the

Mediterranean Christianity is represented by Roman Catholicism, and it will be a bad day for the future of Christendom if the south does not come under the influence of Scriptural teaching.

China China is still unrevised, and there does not seem any hope of immediate settlement of its political and military problems. We are not able to follow intelligently the kaleidoscopic alterations from month to month, or understand the contradictory reports that reach us from political sources. The Rev. T. P. Carter, who holds a teaching post in Columbia University, after serving twelve years as a missionary in China, writes: "The Chinese Church needs not so much many leaders as great leaders. Jesus Christ accomplished more than all the religious leaders that went before Him, and His ministry lasted only three years. Quality and not quantity must be our aim." These words reach the core of the Missionary problem in China. They reflect the political state of the country. One day—may it be soon—there will arise in China a man who can give to the Church that unity, and consecration, and self dedication it needs for the Christianisation of its land. But first, the Church must consecrate itself to its great mission with a glowing passion for truth, and the salvation of the great and divided country.

Eastern Europe The Sixth Anniversary of Czecho-Slovakia Independence Day was observed in Christ Church, Westminster, when Czech and English Religious leaders gave thanks to God for what He has done for that land. Principal Cairns of Aberdeen has recently visited that country, and in his report of what he has seen, he writes:—"The Church of Rome has come right up against the principle of nationality and has been badly worsted in the encounter. At the census of 1921 about a million declared themselves without religious profession. Many of these are probably Communists. About 800,000 are attached to the new Czecho-Slovak Church, which, while repudiating Rome, has not as yet definitely cast in its lot with any of the existing Evangelical Churches. From eighty to a hundred thousand have become definitely Protestant." Dr. Cairns sees the resources of the Reformed Church strained to the uttermost in its effort to train men for the Ministry and supply leaders to the new communicants. Here is a great opportunity and the observations of Dr. Cairns add point to the message delivered by Dr. Gillie and Mr. Gooch on their return from that country. The World's Evangelical Alliance will gladly receive and administer gifts for the Reformed work in Czecho-Slovakia.

Armenians The lot of the Armenian people hovers as a nightmare over those who know the story of broken promises, persecution and horrors associated with their recent history. The Allies planned their future and quailed before the threat of the Turk. Those unfortunate men and women who trusted the word of Western Europe see themselves in a terrible plight. The Refugees are uncertain of their fate and 30,000 of them now in Greece may or may not be transferred to the Armenian Republic and settled there. It seems that this Republic is making progress. Famine has disappeared and it is able to absorb the 30,000 if they are brought back under proper conditions. On the other hand they do not wish to leave Greece where they have made new homes. It is the old story. Broken promises and changes of policy have been followed by conditions that demand sacrifices if ruin is not to overtake the victims. We pray that the best now possible may be done for these sufferers from European vacillation and something like Christian cowardice.

Papal Europe The Wesleyan Church has many mission centres in Papal Europe. Its work has been blessed in the Latin lands. Writing of France the *Foreign Field* says "Nominally there is religious liberty throughout France, but street preaching is forbidden, and it is difficult to persuade Catholics (Romans) to enter a Protestant 'temple.'" The same statement may be made of the other Latin Nations. Open air work is forbidden not only to Evangelicals but to politicians—probably owing to the emotional character of the people. But Evangelistic Work goes on. The Archbishop of Dublin who recently visited Spain and Portugal was surprised to see congregations of 500—500 in the centres he visited. There is as great need of Scriptural Christianity in Latin Europe as in any part of the Mission Field. Unless Christ be preached infidelity will overrun the nations.

Books Worth Reading.

THE CHURCH OF ENGLAND. By A. C. Headlam, D.D., Bishop of Gloucester. (John Murray 12s.)

Dr. A. C. Headlam, Bishop of Gloucester, has delivered and published his charge to his Diocese under the title of "The Church of England" and the book has a much wider appeal than to the members of his own Church. The Bishop is a man of strong personality, wide scholarship and great experience. He is fearless in the expression of his convictions and never burkes a difficulty. We are convinced that as Churchmen—as members of the Church of England like to call themselves—will agree with all he says, and we are equally certain that very great numbers of Free Churchmen will accept most of his fundamental positions. He might have adopted as a motto of his work Hooker's saying "The Church of Christ which was from the beginning is and continueth unto the end: of which Church all parts have not been always equally sincere and sound." It is in this spirit he approaches his task, and we trust that in the same spirit we shall write of that part of the book which deals with the relation of the Church of England to other Churches of Christendom. The day has long passed when any Church can justly claim that it is pure through and through in doctrine and membership. We are at any rate conscious of one another's failings and most of us are conscious of our own. In fact, the vicarious repentance lately so common for "the failure of the Church" has been so overdone that men abandon the phrase as historically untrue and as an excuse for their continuing content with failure, for who can blame them for being what the Church is confessed to be?

Dr. Headlam first reviews the position of the Roman Church and gives a reasoned defence for the rejection of Rome's claim to supremacy, infallibility and exclusiveness. He lays stress on her attitude to religious liberty. "We have had difficulties of this sort in Malta, Madagascar and other places, where an attempt was made to use political action to suppress religious liberty." Dealing faithfully with the attitude of Rome during the Great War he quotes Archbishop Soderblom. "The most powerful, the most absolute ecclesiastical constitution existing has not been able to bring about what Evangelic Christianity, known and badly known, for the divisions that were always observed by its adversaries, and regretted by its members, had already carried out long before." Dr. Headlam seems to think that if the French Church abandoned the doctrine of the Papacy without any change of doctrine at all there would be no sound reason against the restoration of intercommunion. Here we think the Bishop falls into the error of holding that Truth is inferior to organisation. Or do we see in his remarks the necessities introduced by the spread of Anglican sacerdotalism which holds all that the French Romanist holds except the Infallibility of the Pope? We cannot imagine the Church of England remaining true to its formularies and the opinions of its historic past being ready to ally itself formally with a Church that rejects the whole National and theological character of the Thirty-Nine Articles.

On Reunion with Non-Episcopalians Dr. Headlam writes with Christian love and sympathy. He shows that Dr. Carnegie Simpson holds sacramental doctrine very nearly akin to that of High Anglicans, but he fails to emphasise the essential difference between the two. With the Anglo-Catholic the Priest is necessary for the Sacrament's efficacy—the offering is made to God of the immolated Christ—with Dr. Carnegie Simpson there is Christ the Celebrant who offers those who communicate the gift. The conception of the Mass is entirely different, as is shown in the Text, to that which is held by the learned Presbyterian. Dr. Headlam admits the rightness of the attitude of Non-Episcopalians who refuse to be re-ordained and gives as his solution of the problem of Reunion, Intercommunion preceding any power of inter-celebration of the Lord's Supper, as such inter-celebration would be an obstacle to worship on the part of great numbers of earnest Christian folk. There is much sound reasoning in this section, but anything that implies inferiority

of ministerial status on the part of the duly ordained Non-Episcopalian ministry must be rejected as something alien to the spirit of the New Testament.

Reviewing the position of the Greek Church very stringent condemnation is expressed of the action of the English Church Union in stating the standing of the Church of England in terms of the Greek Church. "We do not teach things in the same way; we do not do as in our formularies, still less do we do as in our spirit, and there is an extraordinary difference of spirit between East and West. But further than that, I believe that any attempt to make out the Church of England to be different in what it really is does harm to Christianity as a whole." We agree. Truth can never be served by untruth, and the document he censures cannot be defended by any honest man. On Lutheranism the Bishop speaks sympathetically but he is wrong when he says "it is probably true in fact that there are more Lutherans in the United States than there are members of the Episcopal Church." As a matter of fact there are many times more. It is interesting to note that in Lutheranism there is strong tendency towards Episcopal government.

We most heartily recommend this learned but easily-read book to all who wish to know what one of the leading Anglicans in this country thinks. If his outlook spreads there are brighter days before those who work towards the unity of English Christendom. As we have said we differ from some of what he has written, but we are one with him in spirit. After all that is the main consideration.

We have received from The Carey Press (19a, Paternoster Buildings, Holborn, E.C. 4) a most attractive Missionary volume for boys and girls (just the thing for a Xmas gift) entitled "EVERYLAND." It is packed full with stories and incidents, and profusely illustrated. An excellent reproduction in colours of Sir John Millais' picture, "The Boyhood of Raleigh," appears as the frontispiece. The price is 3s. 6d.

From Messrs. Chas. J. Thynne & Jarvis, Ltd., we have SUNDAY IN ENGLAND, by L. Parsons Darnell (6d.) This is a useful treatise based on Scripture teaching, and pleading in National responsibility. From the same source we have THE MORMONS, OR LATTER-DAY SAINTS, by Rev. D. H. C. Bartlett, M.A. (3d.) A most enlightening and useful pamphlet.

We also extend a hearty welcome to Mr. D. M. Panton's new magazine, THE DAWN (Monthly, 6d., Thynne & Jarvis, Ltd.) Few possess Mr. Panton's gifts of logic, and judicial presentation and examination of facts, coupled to a rare insight into the Holy Scriptures. The article on "Copec," which appears on another page of EVANGELICAL CHRISTENDOM, is inserted by special permission, and is included in the December issue of THE DAWN."

All books for review under this heading should be addressed to the Editor, "EVANGELICAL CHRISTENDOM," 19, Russell Square, London, W.C. 1.

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